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THE STORY OF CHURCH MISSIONS

EUGENE STOCK



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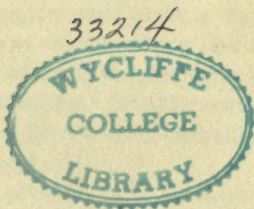


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BY
EUGENE STOCK



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PREFACE

THIS little book is intended as a kind of sequel to my "Story of the Bible," and is written primarily for the same class of young readers. But as the knowledge of Missions among Church people—"children of larger growth"—is much less than their knowledge of the Bible and its sources and versions, the following chapters may perhaps be accepted also by them as an elementary and introductory account of what the Anglican Churches are doing abroad, both for their own scattered members and for the evangelization of the non-Christian world.

The book professes to be no more than the briefest summary, in simple language, of the Missions of the Church of England and its sister and daughter Churches. Other Missions, Protestant, Roman, and Russo-Greek, are not ignored; they are alluded to as occasion requires, but there is no attempt to describe them. No account of Anglican

Missions, however short, could be properly given without some passing reference under Africa, to Moffat and Livingstone; under India, to Carey and Duff; under New Guinea, to Chalmers; under China, to Friar John and Hudson Taylor; under Japan, to Xavier and Verbeck and Bishop Nicolai. And it would give an utterly false impression to the reader if the fact were not clearly stated that in almost every mission field the Anglican Missions are largely outnumbered by others, both in missionaries and in converts. Nevertheless, the design of this book is to tell the story of the Anglican Missions and of them only.

It is high time that the members of our Church learned to view its Missions as a whole. The ignorance among those who are really interested in S.P.G. work concerning C.M.S. Missions is appalling; and scarcely less so is the ignorance of C.M.S. supporters touching S.P.G. Missions. Perhaps these unpretending pages may do a little towards correcting the lack of knowledge on both sides. And when we have got so far as to know the work of our own Church, let us not be content with that, but learn some-

thing also of what European and American Christendom generally is doing to obey the Lord's Last Command.

The method of the book is as follows :— First, the Command is once more re-stated. Then, after a passing reference to early British and Irish missionaries, the beginnings of Anglican Missions in the 17th and 18th centuries are noticed, and then their revival and extension at the commencement of the 19th century. Three chapters, thus occupied, bring us to the accession of Queen Victoria ; and the fourth chapter sketches the growth of missionary zeal at home during her reign. Eight chapters then take us to the various mission-fields in succession ; and the last chapter looks forward and around, and asks what we can do further.

To the Lord of Missions and His blessing these chapters are humbly committed.

E. S.

August, 1907.

CONTENTS

CHAP.	PAGE
I. ABOUT THE GREAT COMMAND, AND HOW IT WAS OBEYED . . .	I
II. ABOUT MISSIONS IN THE SEVEN- TEENTH AND EIGHTEENTH CEN- TURIES	11
III. ABOUT THE MISSIONARY AWAKENING, 1787 TO 1837	24
IV. ABOUT THE MISSIONARY ENTER- PRISE IN QUEEN VICTORIA'S REIGN	42
V. ABOUT THE CHURCH IN THE COL- ONIES	64
VI. ABOUT MISSIONS IN AFRICA, WEST, EAST, AND CENTRAL	87
VII. ABOUT MISSIONS IN MOHAMMEDAN LANDS	105
VIII. ABOUT MISSIONS IN INDIA	123

CHAP.	PAGE
IX. ABOUT MISSIONS IN CEYLON, BURMA, BORNEO, ETC.	144
X. ABOUT MISSIONS IN CHINA	155
XI. ABOUT MISSIONS IN JAPAN AND KOREA	170
XII. ABOUT MISSIONS IN THE SOUTHERN SEAS	182
XIII. ABOUT THE MISSIONS IN DAYS TO COME	196
INDEX OF NAMES AND PLACES	209

The Story of Church Missions

CHAPTER I

ABOUT THE GREAT COMMAND, AND HOW IT WAS OBEYED

PERHAPS some of you have seen a little book I wrote last year for young people, called *The Story of the Bible*, in which I told how the Bible came to be written, and to be preserved through long centuries of years, and translated into English, and translated also into hundreds of other languages, in Europe and Asia and Africa and America and the Islands of the Sea. But I did not give you the reason why it has been translated into so many languages.

It is because our Lord Jesus Christ, when

He had risen from the dead and was about to ascend to heaven, commanded that all men everywhere should be told the Glad Tidings of His having come down to save and bless them all. So wherever His disciples went to tell the glad tidings, they took with them the Sacred Books in which God's messages were written down.

I am now going to tell you another story, the story of the way in which that great Command of our Lord Jesus Christ has been fulfilled.

But first of all, let us see exactly what He said about it. Those of you who have read my other book may remember that I told you how first St. Mark, and then St. Luke and St. Matthew, and then St. John, wrote down different accounts of the life and work and death and resurrection of Jesus, and how St. Luke also wrote a book about the first preaching of the Glad Tidings. These five books are what we call the Four Gospels and the Acts of the Apostles. Now in all the five you will find Christ's Command, in different words. Take the Revised Version.

First, look at the last chapter of St. Matthew, and read the last three verses

(xxviii. 18-20). "Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." So there were three things to be done: to "make disciples," to "baptize," to "teach."

Secondly, look at the last chapter of St. Mark (xvi. 15).¹ "Go ye into all the world, and preach the Gospel to every creature" (A.V.), or (R.V.) "to the whole creation." Either way it means everywhere and to everybody.

Thirdly, look at the last chapter of St. Luke (xxiv. 46, 47). "That the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of

¹ I do not trouble the young folk with the critical question. If vers. 9-20 are not part of the original Gospel, but were added afterwards, the Church has for centuries accepted them as part of Holy Scripture, and I use them accordingly.

sins should be preached in His name unto all the nations, beginning from Jerusalem." Three necessary things!—Christ's sufferings, Christ's resurrection, and the preaching of the Glad Tidings. For what was the use of His suffering for us and rising again, if men were not to be told of it?

Fourthly, look at the 20th chapter of St. John (xx. 21). "As the Father hath sent Me, even so send I you." There was a message to be sent, and they were to take it—the Glad Tidings of Redemption. The word "apostle," which is Greek, means one who is sent. The word "missionary," which is Latin, likewise means one who is sent.

Fifthly, look at the first chapter of the Acts, where St. Luke tells us about Christ's Ascension (i. 8). "Ye shall be My witnesses, both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." And see what comes next: "And when He had said these things, as they were looking, He was taken up." So these seem to have been the last words of Jesus.

Thus the Command was given in five different forms, spoken no doubt at five different times. The words in St. John were

spoken on the day of the Resurrection, and the words in the Acts on the day of the Ascension; the others at some time between.

Now we know that between the Resurrection and the Ascension, Jesus told the disciples many things. St. Luke says (Acts i. 3), "appearing unto them by the space of forty days, and speaking the things concerning the Kingdom of God." But of all this we are told nothing. If you look at the five books again, you will find no other command, no other instruction to the Church beside the one Command in the five forms.¹ Why is this? Surely it must be because the Holy Spirit, who guided the writers, led them to record the One Command and nothing else, in order that we might all see that the Church has this one thing to do, above all other things.

The Book of the Acts of the Apostles tells us how the Command was obeyed at first; how

¹ In St. John, there are words to individuals, to Mary Magdalene, to Thomas, to Peter. The words to St. Peter are no doubt binding on the Church; but they imply the Command, for how can the sheep and lambs be fed until they have been gathered in?

the apostles began preaching at Jerusalem ; how gradually some of them went elsewhere ; how St. Peter preached to the Roman officer at Cæsarea ; how the good news was taken by some of the converts to the great Gentile city of Antioch ; how that from Antioch St. Paul went forth to many lands ; and how at last he was at Rome, the capital of the great empire. Everywhere the Glad Tidings were faithfully told ; everywhere the Holy Spirit opened men's hearts, so that they listened and believed ; everywhere they were baptized into the Name of the Father and of the Son and of the Holy Ghost, as Jesus had commanded ; and thus the great Society was formed which we call the Church. "One Catholic and Apostolic Church : " Catholic because it was for all men, Jews and Gentiles, civilized and uncivilized ; Apostolic because its teaching and its ordinances were the teaching and ordinances of the Apostles.

Then we know from Church History how the Church proclaimed the Gospel from country to country ; how the Roman emperors persecuted the Christians ; how at last, after three hundred years, the Emperor Constantine himself became a Christian ;

how, after that, the Glad Tidings were carried by missionaries to many nations in Europe and Africa and Asia. We do not know exactly when, or how, the message came to our own country. Britain was part of the great Roman Empire, and probably Roman Christians brought it ; and we know that in the third and fourth centuries there were bishops at London and York.

In the fifth and following centuries there were great missionaries in the British Church. One of them was St. Patrick. His parents were Christians living on the river Clyde ; and from there he was carried captive by Irish pirates. In Ireland he was sent, like the prodigal son in the Parable, "into the fields to keep swine." In after years Patrick became the great missionary to the Irish people, and many thousands believed and were baptized. Then again there came missionaries from the Irish Church to Britain. For Britain had been over-run by barbarians from Northern Europe, whom we sometimes call Anglo-Saxons, but who were really the *English* people. They were heathen, and knew nothing of the true God and His Son Jesus Christ. Their conversion to

Christianity came from two sources. The Bishop of Rome, Gregory the Great, sent St. Augustine over, and he preached in Kent and established the Church at Canterbury. But in the North of England the missionaries were not foreigners from Rome, but belonged to the old Church which had spread from Scotland to Ireland, and then had sent back evangelists from Ireland to Scotland. The most famous of these was St. Columba, who settled on the island of Iona, off the west coast of Scotland, and from thence carried on a wonderful work. Another was St. Aidan, who came from Iona and evangelized a great part of the north of England; and he was followed by St. Cuthbert. These two also lived on an island, Lindisfarne, off the coast of Northumberland. But others went abroad, and preached to nations on the Continent that were still heathen. Columbanus and Gallus went from Iona, and preached in Eastern France, and Switzerland, and North Italy. Willibrord went from Yorkshire, and Boniface from Devonshire, and preached in Germany. All these were missionaries of the Church in Britain, and should never be forgotten.

When all Europe had adopted Christianity, men's thoughts turned to that country in the East from which the Glad Tidings had come. How was the Church prospering in Palestine, at Jerusalem? It was not prospering at all. Another religion had swept over the East, and the Christians were oppressed and almost destroyed. The famous Arabian prophet, Mohammed, had founded the religion called Islam or Mohammedanism, and Arabs or Saracens (as they were called) ruled over the Lands of the Bible. (I shall tell you more about them in another chapter.) What did the Christians of Europe think of this? Did they send missionaries to tell the Glad Tidings to the Mohammedans? No, they never thought of that. They forgot the command of Christ. But they sent armies to fight the Saracens and take Jerusalem from them. What they wanted was the grave where the Body of Jesus had lain between the Crucifixion and the Resurrection—the "Holy Sepulchre." They did get it for a time, but presently the Mohammedans got it back again. These wars were called the Crusades.

England had a share in the Crusades. One of our kings, Richard Cœur-de-Lion,

went out to fight the Saracens. Shall we then say that this was one of the Missions of the English Church? No, for it was a very different enterprise from the preaching of the Glad Tidings of Christ. And all through those Middle Ages, as we call them, the Church in England did nothing for the great dark world that had never heard the good news.

Then came the Reformation. Through God's great goodness the English Church was enabled to cast aside many errors into which, through Roman influence, it had fallen, and in the reign of Queen Elizabeth it renewed its ancient spiritual life. We shall now see what it did to fulfil the great Command.

CHAPTER II

ABOUT MISSIONS IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES

WHEN Queen Elizabeth came to the throne, England had no Colonies, and no foreign possessions. The ships of the English merchants were beginning to take long voyages, to West Africa, and to North America; but the great navigating and exploring nations were Spain and Portugal. It was the Portuguese who had sailed round Africa and found their way to India and China; and it was the Spanish king who had sent Columbus across the Atlantic. And so it came to pass that the first Missions to the Heathen after the Reformation were not sent by the Church of England, or from any Protestant country, but by Roman Catholic societies, particularly the "Society of Jesus" (called Jesuits), in Spanish and Portuguese vessels. I am sorry to say, too, that the English merchants thought very little of sending the

Gospel to the heathen countries they traded with. Their object was to make money; and they imitated the Spaniards in buying Negro slaves on the West African coast, and taking them across the ocean to America and the West Indies. When Elizabeth had been Queen three years, an Act of Parliament was passed to make the slave trade lawful; and the first man to take advantage of it was her famous admiral, Sir John Hawkins.

But in the middle of Elizabeth's reign, the first attempts were made to found a British Colony. A territory in North America which was occupied for a time was named Virginia, after the Virgin Queen; and in the next reign, that of James I. (1606), our first Colony was settled there. Now King James gave the Company that was formed to start it a *charter*, that is, a document giving royal authority to govern and cultivate the country; and in this charter it was ordered that "the word and service of God be preached, planted, and used, not only in the said colony, but, as much as may be, among the savages bordering among them, according to the rites and doctrine of the Church of England." Sir Walter

Raleigh, one of the great Englishmen of that period, gave £100 to the Virginia Company, "for the propagation of the Christian religion in the settlement;" and I suppose this was the first missionary subscription in English history. And what I believe was the first missionary sermon in England was preached by Dr. John Donne, Dean of St. Paul's, in his cathedral, on November 13, 1622, also in connection with the Virginia Company.

In another part of North America, a part then called New England, there was a Colony consisting of people called Puritans, who had been persecuted because they had objected to some of the teachings of the Church of England. We should call them Nonconformists now, and no one would think of interfering with them; but in those days religious liberty was not understood, so they emigrated to New England. They tried to tell the heathen natives of the country about the true God and the glad tidings of Christ; and a minister named John Eliot was particularly earnest in this work. When the English Parliament heard about it, they passed a resolution (in 1648) that "having

received intelligence that the heathens in New England are beginning to call upon the name of the Lord," they felt "bound to assist in the work;" and a society was formed, called the "Society for the Propagation of the Gospel in New England," which quickly raised a large fund, and sent money to John Eliot. When King Charles II. came to the throne, this society was replaced by another with the same name, organized in connection with the Church of England by a good man, the Hon. Robert Boyle. It was afterwards called the New England Company; and Boyle also gave money to found another in Virginia, called the Christian Faith Society. Both these societies still exist, and help the work of the Church in Canada and the West Indies; for New England and Virginia are now part of the United States.

Then another good man named Prideaux, who was Dean of Norwich in William III.'s time, began to think of India. India was not then part of the British Empire, but the East India Company had merchants and agents there who traded with the people. Dean Prideaux published a scheme for sending the Gospel there; and when, in 1698,

Parliament was amending the Company's "charter" (like the one I mentioned before), it was ordered that clergymen should be sent to India, who should minister to the Englishmen and also learn the Indian languages so as to be able to instruct the natives. But I am sorry to say that very few were sent, and those who did go made no attempt to learn the languages or teach the heathen.

But that same year, 1698, was a great year in the history of the Church of England. There was an active and earnest clergyman named Dr. Bray, a rector in Warwickshire, who had been sent by the Bishop of London across the Atlantic to America to see how the clergy in Maryland (another Colony) were getting on. He came back and reported that they had no books, and no money to buy any; and this led to a society being formed in England, which quickly became great and important, called the Society for Promoting Christian Knowledge. It was to produce good books, including Bibles and Prayer-books, to establish and help schools, and to give grants of money to various good objects; and for more than two hundred years it has been an immense benefactor to the Church

of England, and to the cause of the evangelization of the world.

But there was one important thing which this Society was not intended to do—to send clergy abroad. So, three years later, in 1701, that same clergyman, Dr. Bray, set to work to start another society. The Bishops and Clergy in Convocation¹ had been considering how to provide clergy for the new Colonies, and at length, chiefly through Dr. Bray's energy, a royal charter was given to the Society for the Propagation of the Gospel in Foreign Parts—the third society which had borne that name (as we have seen), and the Society which bears it to this day, after more than two centuries of vigorous and important work. We now usually speak of both the Society for Promoting Christian Knowledge and the Society for the Propaga-

¹ Convocation—or rather the two Convocations, of the Ecclesiastical Provinces of Canterbury and York—is a very ancient body, representing the clergy in the English Constitution as Parliament represents the laity. Hence the clergy are not eligible for seats in the House of Commons. But since the admission to Parliament of members of other religious bodies, and even of non-Christians, it no longer rightly represents the laity of the Church.

tion of the Gospel in Foreign Parts by their initials, calling the one the "S.P.C.K.," and the other the "S.P.G."

The words "in Foreign Parts" were meant to describe the Colonies and other possessions of Great Britain abroad. The S.P.G. did not at first think of foreign peoples like the Hindus and the Chinese. But it did think of the heathen natives in the Colonies; and in the first annual sermon preached in aid of the Society, Dr. Willis, Dean of Lincoln, said that the plan was "first, to settle the state of religion among our own people," "and then to proceed toward the conversion of the natives." And the Society had a seal made for the sealing of its important papers, and this seal represents a ship, with a clergyman on deck holding a Bible, approaching a distant shore, on which are men crying "Come over and help us,"¹ as the man of Macedonia did in St. Paul's dream (Acts xvi. 9).

Now at that time the only British Colonies were in North America and the West Indies,

¹ The words on the seal are in Latin, *Transiens adjuva nos.*

and it was to those countries that the S.P.G. sent almost all its clergy for the next hundred years ; and for a large part of that time there were scarcely any clergy there at all except those whom the S.P.G. sent or supported, numbering several hundred. They had three classes of people to work amongst, the English settlers, and the natives (who were called Red Indians), and the Negro slaves who had been brought over from Africa, as I mentioned before. But for eighty years there was no bishop, because the British Government would not let the Archbishop of Canterbury consecrate one to send abroad ; and when any man in Virginia or New England or Nova Scotia wished to be a clergyman, he had to come over to England to be ordained. And remember that there were no steamships in those days ; all the voyages being made in sailing-vessels, which we should think very slow and uncomfortable now. In fact, of all the clergy or candidates who crossed the Atlantic during the eighty years, one-fifth perished at sea !

Then, in 1783, came the secession of some of those colonies in America from the British Empire, forming themselves into a

great Republic called the United States. Many of the Church of England clergy and people moved away to Canada, so as to be still under the British Crown ; but what were those who remained in the new Republic to do ? They could not be under the English bishops any longer ; but they sent one of the S.P.G. clergy, Samuel Seabury, to Scotland, and the Scotch bishops, who could not be interfered with by the Government as the Archbishop of Canterbury could be, consecrated him on Nov. 14, 1784, to be the first bishop of the American Church.¹ This, however, made English Churchmen ashamed of their position ; and two years later, an Act of Parliament was passed giving the Archbishops power to consecrate the citizens of other states ; and under this Act two more bishops for the American Church were consecrated. They, by-and-by, consecrated others ; and that Church has now over a hundred bishops.

At the same time, in 1787, the first bishop

¹ The Episcopal Church in Scotland is not " established " in connection with the State, and therefore did not need an Act of Parliament to enable it to consecrate bishops.

for a British Colony was consecrated, Bishop Inglis of Nova Scotia; and the Church of England now has over a hundred bishops abroad.

One other good work of the S.P.G. at that time I must tell you of. England had a little trading settlement on the Gold Coast in West Africa; and the Society sent a clergyman there, the Rev. T. Thompson, in George II.'s reign, 1752. He was only there three or four years; but he sent a Negro boy to England to be educated, and that Negro boy, Philip Quaque, was afterwards ordained, the first African clergyman of modern times.

But meanwhile, the other great Society, the S.P.C.K., was engaged in an important missionary work which it had never intended to do. In 1706, when Queen Anne was on the English throne, the King of Denmark, Frederick IV., sent two Germans to India, to preach the Gospel to the natives at Tranquebar, on the south-eastern coast of India, which was then a Danish possession. These two men, Ziegenbalg and Plutschow, were really the first missionaries sent from Protestant Europe to India. They did a very remarkable work, and one part of it was the first trans-

lation of the New Testament into an Indian language. That language was Tamil, spoken by many millions of people in South India. Christian people in England were much interested in this Mission, and when the S.P.G. was only eight years old, some members of the Society sent a contribution of £20. After a while the Danish funds failed, and the Church of England had to support the German missionaries. The S.P.G. could not do that at the time, because the missionaries were not working in British territory, so the S.P.C.K. provided most of the money, and did so for a hundred years. But no English clergyman went out to join the missionaries in working among the heathen. The most famous was Schwartz, who laboured fifty years, and who, with his comrades, baptized some thousands of Tamil converts.

I must not forget to add that there was one other Church in Protestant Christendom which was caring for the heathen at that time. It was a little body called the United Brethren, or Moravians, in Germany. They sent devoted missionaries to Greenland and to West and South Africa and to the West Indies, many of whom died at their posts.

But the Church of England, as we have seen, was still doing very little to fulfil her Lord's great Command. That period, the eighteenth century, the reigns of George I., George II., and part of George III., was not a bright one. The people were very irreligious, and the bishops and clergy were, most of them, not in earnest. There is much to be sad about even now, as you all know. But there is a great deal more true religion in England now than there was then. Do you know that one of the greatest men of that day, Bishop Butler, refused to be made Archbishop of Canterbury because he thought it was "too late to save a falling Church"? People went to church now and then, and said the Creed; but they little thought what they were saying. They forgot "God the Father Almighty;" they cared nothing that "Jesus Christ, His only Son, our Lord," "was crucified, dead, and buried;" it never came into their minds that He died to save *them*; and as for "the Holy Ghost," they scarcely believed in Him at all. They seldom listened to the sermon, and if they did, it would generally tell them little of these great truths of the Creed. More likely the preacher

would not mention Jesus Christ at all. No wonder the Heathen in far-off lands were nothing to them. Why should they be ?

The wonder is that anybody was left to care for the poor clergy in America, and the German missionaries in India. There were, indeed, some quiet people in different places, who loved God, and loved the Church, and loved all good things ; but they were few. The S.P.G. and S.P.C.K. went on with their good work ; but when the eighteenth century came to an end, and the S.P.G. was nearly one hundred years old, the contributions of Church people to it were less than £800 a year. So early as 1719, Dr. Watts wrote that splendid hymn we all like so much to sing, "Jesus shall reign where'er the sun," which is really the 72nd Psalm in English verse ; but nobody cared to sing it then. Every Good Friday the Church prayed that "all Jews, Turks, Infidels (that is, Heathen), and Hereticks" might be "fetched home to Christ's flock and be saved ;" but people had to learn what the Cross which is remembered on Good Friday meant *for themselves*, before they could care much for Jews and Turks and Heathen.

CHAPTER III

ABOUT THE MISSIONARY AWAKENING,
1787 TO 1837

WE saw in the last chapter that the eighteenth century was in some ways a dark time in the history of the Church. Yet in the midst of the darkness the light began to shine again. It pleased God to raise up several good and holy men to tell the Glad Tidings of Christ's redemption all over the country, and call the people back to Himself. All the chief men who did this were clergymen of the Church: John and Charles Wesley, George Whitefield, Henry Venn, Grimshaw, Berridge, Fletcher, Romaine. Thousands and thousands of people began to understand what the Creed meant. They knew "God the Father of Heaven" as their own Father who loved them. They knew "Jesus Christ His only Son our Lord" as their own Saviour, who was "born of the Virgin Mary, suffered under Pontius Pilate, was crucified,

dead, and buried," all for them and for all mankind. They knew "the Holy Ghost," for He had come into their hearts and taught them of Christ. This was what was called the Evangelical Revival: "Evangelical," from a Greek word meaning the Gospel, or Glad Tidings; "Revival," because it revived true religion in heart and life.

A great many of the people who received the Gospel from John Wesley formed themselves into a Society, which was at first within the Church, but afterwards separated; and they came to be called Wesleyan Methodists. Many followers of Whitefield also became Methodists or Nonconformists of a different kind. These separations were a pity, but they were partly the Church's fault, because most of the clergy did not like the preaching of these earnest men. But Venn and Romaine and others, and the people influenced by them, remained in the Church, and gradually they came to be called Evangelicals. By the end of the eighteenth century there were a good many clergymen who went by that name; but they were very few in comparison with the rest of the clergy, and the bishops did not like them at

all. They are ten times as numerous now. They were despised then ; now they are respected.

One of the Evangelical clergymen of that day was named Thomas Scott. He was for a time at Olney in Buckinghamshire, and through his preaching there a young shoemaker, named William Carey, was brought to Christ, but then went away and became a Baptist preacher. Carey soon began to think of the Heathen in distant lands, and to learn Latin and Greek and Hebrew, that he might be fitted to go himself and teach them. He preached a sermon one day (May 30, 1792) in a chapel at Nottingham, little thinking that it would be often quoted in after years by men of greater influence than himself. His text was Isaiah liv. 2, and the heads of his sermon were : "(1) Expect great things from God ; (2) Attempt great things for God." Those are good words for us all to remember. Then Carey founded the Baptist Missionary Society, and in the following year went himself to India, where he lived to become one of the most famous of missionaries. Two years later (1795), another society was formed, the London Missionary Society,

which any Christian people might join ; and it began by sending a ship to the islands of the South Pacific Ocean, with a band of missionaries on board, many of them working-men. Both these societies became large and important in after years, and we shall hear of them again in future chapters.

But what were the Church of England people doing who had been influenced by the Revival, and who had come to be called Evangelicals? Some of them subscribed to the S.P.G. and S.P.C.K., but, as I told you, the bishops and clergy did not like them, and they would not have been allowed to take much part in reviving the old vigorous life of the two societies,¹ so they soon felt that they must have a society of their own, and in 1799 they formed one for Africa and the East, which afterwards took the name of the Church Missionary Society, or, by initials, "C.M.S." One of the men who took an active part in the new enterprise was Thomas Scott, whose teaching had done so much good to Carey. Another was John Venn,

¹ Even twenty years later, Charles Simeon, on seeking election as a member of the S.P.C.K., was "black-balled" because he was an Evangelical.

Rector of Clapham, son of the Henry Venn I mentioned before who helped to revive the Church. A third was Charles Simeon, a clergyman at Cambridge, who became the most famous of them all. Although he was "boycotted" (as we should call it now) and even openly persecuted at Cambridge, he persevered in his ministry at Trinity Church; and when he died (1836), after fifty years' service, the whole town and University attended his funeral. There were laymen also who helped the new society: William Wilberforce, a brilliant member of Parliament; Charles Grant, of the East India Company; and Zachary Macaulay, father of the great historian Lord Macaulay.

Other societies were formed about the same time, or a few years later, by some of the same men and their friends. There was the Religious Tract Society, which was to publish Christian books and tracts, just as the S.P.C.K. was doing. There was the Bible Society, to print the Holy Scriptures, to get them translated into foreign languages, and to circulate them everywhere. And there was the London Society for Promoting Christianity among the Jews, to tell

them of their true Messiah. These three societies were formed by Churchmen and Nonconformists together ; but the third, the Jews' Society, presently became a Church Society only, like the S.P.C.K. and S.P.G. and C.M.S.

How was the new Society for Africa and the East to get missionaries ? Only one English clergyman came forward. This was Henry Martyn, who was Senior Wrangler at Cambridge and curate to Simeon, who wanted to go to India. But at that time the East India Company would not let missionaries come into its territory, and Carey the Baptist could only work in a Danish settlement. So Martyn, instead of going out as a missionary to the Heathen, became a "chaplain," that is, a clergyman to minister to the English governors and traders and clerks and soldiers, of whom there were by that time a great many, for the Company had gradually conquered large districts. But he did not neglect the Heathen. He preached to them whenever he could, and he translated the New Testament. Afterwards he went to Persia, and died on his way home. His name has been honoured ever since as the

name of a Christian hero, and his bright example has led many young men to give themselves to the service of the Lord. There were also other good chaplains who prepared the way for the Church's Missions in India, particularly David Brown, Claudius Buchanan, Thomas Thomason, and Daniel Corrie.

But the new Society : where were its missionaries ? No other clergyman offered to go out, and the bishops would not ordain men for the purpose. At last the Society had to get men from Germany, as the S.P.C.K. had done. But it grew very slowly. When it was ten years old, it had only sent out five missionaries, all Germans, and three only of these were still at work.

Where were these five sent to, and others after them ? I told you that England had been a great slave-trading country, and William Wilberforce, the brilliant M.P., tried in vain for twenty years to get Parliament to put an end to the wicked traffic. At last, in 1807, it was abolished. There was a little peninsula in West Africa, called Sierra Leone, about the size of the Isle of Wight, which was already used as a place of refuge for slaves who had been set free ;

and after 1807, British ships of war which were sent to seize slave-ships brought the rescued slaves there. So it was West Africa that the young Society chose as its first mission-field, to preach the Gospel both to the rescued slaves and to the Negro tribes in the interior. It was weary and disheartening work, because the Negroes were terribly ignorant and degraded, and also because the climate was bad, and numbers of missionaries, men and women, Germans and English, died after a few months' service. But they never shrank from going; and in a few years there were large congregations of Christian Negroes, worshipping God in their own churches, and leading industrious lives.

In the meanwhile, William Wilberforce was thinking of India, and trying to get Parliament to make the East India Company let missionaries go there and preach to the Hindus in British territory. He also wanted a bishop to be sent out, to superintend all the Church's work. You would think that Englishmen would be glad to agree with him; but there were some who did not want the Hindus preached to, for fear they should be angry, and rise up and turn the

British out of India. Some said the Hindus were much better and happier with their idols than they would be if they became Christians; and one clever man—a clergyman I am sorry to say, the Rev. Sydney Smith—laughed at Carey trying to convert them, and called him in jest a “consecrated cobbler.” But gradually sensible men began to see that really a Christian nation ought not, at all events, to put hindrances in the way of Heathen becoming Christians, and also that a bishop in India could not do very much harm. And at last, in 1813, Parliament gave the East India Company a new charter, telling them to encourage missionaries instead of discouraging them, and also arranged that the Church should send out a bishop to Calcutta. This great victory was won on June 23rd. Wilberforce had risen to speak at midnight, and had spoken for two hours; and at three o’clock in the morning the House of Commons voted for the scheme by a large majority. “Blessed be God,” he wrote; and, a day or two after, “I heard that many good men were praying for us all night.”

The first Bishop of Calcutta was Dr.

Middleton. He started a great college to train Indian Christians for the ministry of the Church. After a few years he died, and was succeeded by Bishop Heber, a most delightful man. It was he who, before he went to India, wrote our great missionary hymn, "From Greenland's icy mountains;" and also "Holy, holy, holy, Lord God Almighty" and "The Son of God goes forth to war." He died too, very soon, to the grief of all men; and then two other bishops followed, and also died quickly—four in nine years! But the fifth, Bishop Daniel Wilson, lasted twenty-six years. The Diocese of Calcutta was a tremendous burden. It included all India—a vast country, with no railways then to travel by; and Ceylon; and Australia! At length, more than twenty years after the Bishopric was established, two others, Madras and Bombay, were formed for India; and one for Australia.

What were the Missionary Societies doing at this time in India? They sent out a good many men, and the Glad Tidings were preached in many cities and villages. But it takes Englishmen a long time to learn the languages—and India is a country of many

languages, so it was felt from the first that as soon as there were a few native Christians, the best of them ought to be trained to be clergymen or lay evangelists. And it was a great step forward when the first Indian clergy were ordained. Bishop Heber ordained two. One was a Tamil in the South, and he went to Ceylon, where there are many Tamils. Another was a remarkable man who had been a Mohammedan, and was keeper of the jewels at the court of one of the Indian kings (for you must remember that large parts of India did not yet belong to England). He was brought to Christ by the teaching of Henry Martyn, and was baptized by the name of Abdul Masih, which means Servant of Christ; and he worked faithfully for Christ for many years, first as a layman and then as a clergyman. The third native to be ordained was another Tamil, in the district of Tinnevely, named John Devasagayam. He did great service for fifty years, and his children and grandchildren have been earnest workers to the present day.

Let us now come back to England, and see how far the Church was beginning to wake up about Missions. When the new

societies I have been mentioning were founded, England was in the midst of a great and terrible war. Napoleon Buonaparte, the ruler of France, was trying to conquer all Europe; and at one time there was no country left to resist him except England. Now war is very expensive; and heavy taxes had to be paid by the English people. Food, too, was very dear, and scarcely any corn came from foreign countries, as it does now. So there was much poverty, much misery, much discontent. In Birmingham, for instance, which is now so prosperous, every third person was a pauper, and that made the poor rates high. Lord Nelson had destroyed the French fleet at the battle of Trafalgar, but still the war went on, year after year, until at last Napoleon was finally crushed at the battle of Waterloo. So those were hard days for new Christian enterprises to be started; but when at length there was peace, things began to revive; and Christian people were so glad and thankful that they were more ready to give money to help the societies. Some of the most earnest clergymen travelled from town to town in all parts of England, and preached in the churches about the

Church's duty to send the Glad Tidings to the Heathen; and people began at last to sing "Jesus shall reign where'er the sun" as if they meant it.

I told you in the last chapter how, at the end of the eighteenth century, the S.P.C.K. and S.P.G. were so badly supported that their good work had become quite small. But now they too began to revive. In 1818, three years after the battle of Waterloo, the Archbishops and Bishops met together to consider what should be done. For one thing, a letter was sent from the King to all the clergy, directing that a collection be made in every church for the S.P.G.; and as the clergy knew very little about Missions, the Rev. Josiah Pratt, a good man who was Secretary of the C.M.S., published a book telling all about the S.P.G. and what it had done, and this helped to instruct them what to tell their congregations. The Society soon began to be very active. It sent more clergymen to Canada and the West Indies, and it sent some to South Africa and Australia. These were mostly to minister to the British Colonists, which was always the Society's first work; but it also cared

for the natives, and for the Negro slaves in the West Indies. It began too, to work in India. It helped Bishop Middleton with his college, and presently (1824) it took over all the old German Missions in the Tamil country in the South, which the other old Society, the S.P.C.K., had been supporting for a hundred years. Meanwhile the C.M.S. had begun a Mission in Tinnevely (which is part of the Tamil country), and from that time till now the two Societies have worked there side by side. They were together also at the three great capitals, Calcutta, Bombay, and Madras ; and the C.M.S. occupied other cities in the North, particularly Benares and Agra.

Other good work was begun in those same years, 1814-1837, in George III.'s last years and in George IV.'s reign and William IV.'s. There was an earnest clergyman in Australia, named Samuel Marsden, who was greatly interested in the natives of New Zealand. These natives belonged to the Maori race, and were cannibals, and very fierce; and they had killed and eaten English sailors who had been shipwrecked there. But Marsden knew that Jesus Christ had come

to redeem these savages quite as much as Jews or Englishmen ; and he came to England and persuaded the C.M.S. to send missionaries to them. He himself took the men that were sent, a thousand miles across a rough sea from Australia to New Zealand, in a little vessel that might easily have been lost ; and he himself gathered the Maori chiefs together, on Christmas Day, 1814, and told them the “glad tidings of great joy.” Ten years passed away before one Maori was baptized ; but soon after that almost all the savages gave up their cannibalism, became quiet and teachable, and learnt about the one Saviour. The chief missionaries whom God used to do this wonderful work were two remarkable brothers, Henry and William Williams.

Another heathen land where Church Missions began at that time was Ceylon. And another was a remote part of British North America, a thousand miles beyond what was then Canada. The only way to it in those days was by one ship which sailed every year in June to Hudson’s Bay. The entrance to that great Bay—into which the whole British Isles could be dropped, and

drowned !—is blocked by ice for nine months of the year, but the ship could get in in July and get out in September. In this way missionaries got to large tribes of wandering Red Indians. We call them “Indians,” though they have nothing to do with India. When Columbus and other explorers sailed across the Atlantic Ocean to find out what was beyond, they knew nothing of the great American Continent, and expected to get round the globe by sea till they came to India ; and so the first natives they found in America they called Indians, and the name has been used ever since.

One more field of Missions must be mentioned. I told you how when Englishmen were engaged in the Slave Trade, they took thousands of Negroes from Africa to the West Indies. Many English families had estates there, and wanted slaves to work in their sugar plantations ; and when William Wilberforce persuaded Parliament to abolish the Slave Trade, that did not alter the slavery of the Negroes in Jamaica and the other West India Islands. But another good man in Parliament, Thomas Fowell Buxton, tried to get the Government to set them free, and

then pay them wages for their work, like English labourers. The owners, many of whom were not at all kind to their slaves, but sadly ill-treated them, objected to have their "property" interfered with; but at last Parliament arranged to pay the owners handsomely, and give the slaves their freedom. Now it was very important that the free Negroes should have Christian teaching. Many of them were already Christians, and several missionary societies had done much for them; but now the work was greatly increased, and both the S.P.G. and the C.M.S., as well as the Nonconformist Missions, spent much money in providing schools and schoolmasters and clergymen. The S.P.G. had for more than a century had a college on the Island of Barbados where most of the clergy of the West Indies had been trained. There was also a Mission in British Guiana, close by on the north coast of South America, begun by the C.M.S. and afterwards carried on with great success by the S.P.G., particularly by an earnest missionary named Brett, who worked among the native Indian tribes.

And so we come to the time when Queen

Victoria ascended the throne of England (1837), and, four years later, when our King, Edward VII., was born (1841). We have seen the beginnings of many Missions, but only the beginnings; and these beginnings only in some of the Heathen and Mohammedan countries. Of the great Continent of Africa very little was known: just the coasts for the most part; the large lakes and high mountains in the interior had not yet been heard of; and as to the mighty rivers that flowed into the sea, no one knew where most of them came from. Large parts of Asia, too, had been little visited. China was not yet open to missionaries; and Japan was like a castle or a prison, bolted and barred, that no one should go either in or out. But even if all these lands had been known, and could have been entered, the Church was not awake yet. Very few of the bishops, or of the clergy, or of the laity, cared anything at all about proclaiming the Glad Tidings to the ends of the earth. Most of them had quite forgotten the Lord's great Command.

CHAPTER IV

ABOUT THE MISSIONARY ENTERPRISE IN QUEEN VICTORIA'S REIGN

So far, in our previous chapters, I have been able to tell you a little about all that was done by the Church of England to tell the Glad Tidings in the World, during a certain period, *together*. For example, in our last chapter I took a period of about half a century, and told you, very shortly of course, all that was done in that period. But we have now come to the reign of Queen Victoria, and there is much more to say about the Missions; so I must take the different parts of the world in different chapters. We shall want a chapter for our great British Colonies, and a chapter for India, and so on. But first of all, I want you to learn what went on at home during the sixty-four years of Victoria's reign: how gradually the Church began to care more, and pray more, and work more for the

spread of the Glad Tidings, and so to be more in earnest in obeying the Lord's great command. So we will give a chapter to all this now.

It is not easy for you to understand what England was like when Victoria became Queen—the changes have been so astonishing. For instance, imagine there being no policemen! The poor old men who were supposed to keep order in the streets were quite incapable of doing so. Again, imagine there being no postage stamps! and no penny post at all! The postage from one part of England to another was 6d. or 8d. or 10d. or 1s. ; and to some countries abroad 2s. and 3s. and 4s. for a quarter of an ounce. Railways had lately begun to be made, but when people wanted to go from London to Edinburgh or from Liverpool to Bristol, they went by sea ; and journeys by land were by coaches drawn by four horses. I can myself remember coming by coach from Portsmouth to London when Victoria had been Queen four years.¹ Of course there were no electric

¹ Coach trips are in our day taken for pleasure ; but there was at that time no other way, unless a carriage were hired for two or three days.

telegraphs. When good Bishop Heber died in India, the news took six months to come to England. We should now find it in next morning's newspaper!

And how was the Church getting on? Imagine a crowd burning down a bishop's palace! another bishop nearly killed by a mob in Fleet Street! and the Bishop of London afraid to go out to preach! This was only half-a-dozen years before Queen Victoria. Why was it? Because there was so much poverty and discontent, and the people thought the noblemen and the bishops were to blame. And in those days very little was done for the poor. There were no soup-kitchens, no baths and wash-houses, very few schools for the children, very few Christian ladies going in and out in the parishes with kind words and kind deeds. There were no mission-halls, and no working-men's services. The Church services were long and dull, the churches were uninviting, and the poor not welcome in them. There was very little singing, and hardly any of our bright hymns.¹ Some of the earnest

¹ Hymns, until the middle of the nineteenth century, were only sung in Evangelical churches. Strict Church-

clergymen who, as I mentioned before, came to be called "Evangelical," were working hard in their parishes and improving their church services; and a few others, who were called "High," were beginning also to be very earnest and active; but a much larger number did very little. When Victoria had been Queen just twenty years, two or three new bishops began to astonish Church people by their earnestness in preaching the Gospel, not in great cathedrals only, but in all sorts of unlikely places. There was a good Bishop of London (Dr. Tait) who went and preached in the open air: in the cattle market to the drovers, in the docks to the labourers there, in the omnibus yards to the drivers and the ostlers. All the Bishops would gladly do so now, and when they do they are heartily welcomed; but fifty years ago it was thought quite dreadful. About the same time Christian ladies began to work as they never worked before, going into the slums of the towns and into the men thought them methodistical, and only used "Tate and Brady," until the "Mitre Hymn-book" appeared. So with what is called the "parson and clerk duet," only the very "Lowest" Churchmen ventured to abolish the clerk's box.

worst villages, gathering navvies and costermongers and hop-pickers together for reading the Bible and prayer; and one, Miss Nightingale, started the training of women to be nurses in hospitals, and in the homes of the poor, and for our soldiers in the wars. But at first all this was thought dreadful too.

So we must not be surprised, when so little was done at home, that people did not think much about sending the Gospel abroad. Let us thank God that we live at a time when things are so different.

I want you now to think of the years 1840 and 1841. In February 1840, when Victoria had been Queen nearly three years, she was married to Prince Albert; and what do you think was the first public meeting in London at which Prince Albert made a speech? It was held four months after his marriage, and it was to start a great Christian enterprise in Africa. I told you in the last chapter about Fowell Buxton, who persuaded Parliament to abolish slavery in the West Indies. Well, he made a plan for going up the River Niger, which flows through those parts of West Africa from which the Negroes had been

stolen, and making friends with the chiefs and teaching them good things—one of the good things being the Glad Tidings of Jesus Christ. It was for this that the meeting was held, at which Prince Albert took the chair.¹ The expedition was not successful. Many of the sailors and others who went died of fever, and for many years nobody would go up the Niger. But it led to great things by-and-by.

Among the listeners at that meeting of Prince Albert's—I dare say in a back seat—was a young Scotchman who was preparing to be a missionary. He had wanted to go to China, but he was sent, a few months after, to Africa. Perhaps that meeting touched his heart, and made him care for the down-trodden black man. His name was *David Livingstone*, and we shall hear more about him by-and-by.

About a year after that meeting, in 1841, another great meeting was held in London. This was to start what was called the

¹ Among the speakers at that meeting were Sir Robert Peel, Lord Ashley (the great Earl of Shaftesbury), the Earl of Chichester (President of the C.M.S.), Bishop C. Sumner of Winchester, and Archdeacon Samuel Wilberforce (afterwards Bishop of Oxford).

Colonial Bishoprics Fund.¹ You remember my telling you how long it took to get even one bishop sent abroad, to America, and also what a hard task it was to get one sent to India. Well, at this time, 1841, there were ten bishops of the Church of England abroad—namely, four in Canada, two in the West Indies, three in India, and one in Australia; but others were now wanted, because the Colonies were growing. In some of the foreign countries missionaries had worked nobly without any bishops, and God had blessed the work; but the Church of England, like the Church from the early days of Christianity, had always had bishops as its leaders and rulers, and it was quite right to see that they were now provided for all parts of the world where the Church was extending.

The first bishop consecrated and sent out after that great meeting was a very bright and vigorous clergyman, George Augustus Selwyn, who became Bishop of New Zealand.

¹ At this meeting Archbishop Howley presided, and among the speakers was a young M.P., Mr. W. E. Gladstone; and the Earl of Chichester, President of C.M.S. When the Jubilee of the fund was celebrated in 1896, Mr. Gladstone again spoke, and the President of C.M.S., Sir John Kennaway.

You remember that I told you how Samuel Marsden cared for the Maori savages there, and how bravely missionaries went among them. That was twenty-seven years earlier. Well, the Maoris were now tamed, and a great many converted ; so English colonists could safely go and settle in the islands, and New Zealand had become a British Colony. I shall tell you more about Bishop Selwyn by-and-by.

The next bishop sent was to Jerusalem. That was not a British Colony at all ; but the Society for Promoting Christianity among the Jews had a Mission there, and many good people thought there ought to be a bishop of the Church of England in the sacred city where St. James presided over the early Church, as we read in the New Testament. The bishop appointed, Dr. Alexander, was himself a Jew, who had learned to believe in the true Messiah, Jesus the Son of God. The man who was the most eager about this and did most to arrange it was Lord Ashley, who afterwards became Earl of Shaftesbury, and who did more for Home Missions and all sorts of work among the poor than any other man in the whole nineteenth century.

So you see the years 1840 and 1841 were memorable years. And one more event I must mention. On November 9, 1841, a Prince was born, the eldest son of Queen Victoria; and he is now our King Edward VII. And so all the wonderful progress of the Church all over the world, about which I have yet to tell you, has taken place during the lifetime of our King.

In the next twenty years (1841-1860) twenty-seven other bishoprics abroad were established. Most of these were for our great colonies—Canada, Australia, South Africa, New Zealand, and chiefly for the English colonists and traders who were rapidly settling there. One of these was the bishopric of Cape Town, the first in Africa; and the appointment to it of Dr. Robert Gray, a very vigorous man, proved to be a great event. Other bishoprics were for countries where a large part of the work was the evangelization of the Heathen: such as Guiana, at the north end of South America; Colombo, in the island of Ceylon; Victoria (Hong Kong), which was a bishopric partly for the Missions in China; Rupertsland, for that distant part of British North America which I told you

of, the headquarters of the Mission to the Red Indian tribes; and Sierra Leone, in West Africa. Two of the new bishops, for Victoria and Rupertsland—the furthest East and the furthest West—were consecrated together (1849) in Canterbury Cathedral, which had not had such a service in it for three hundred years.

All this made the Missionary Societies very busy; and both the S.P.G. and C.M.S. were growing fast. All over England they were being joined by more and more members, so that their funds were greatly increasing. In 1849 the C.M.S. was fifty years old, and in 1851 the S.P.G. was a hundred and fifty; and both Societies had joyful Jubilee services and meetings. At the S.P.G. meeting the Queen's husband, Prince Albert, took the chair, as he had done eleven years before at the great meeting about Africa.

But you know a Missionary Society can do nothing without missionaries; and I am glad to say that this was a period when many devoted and famous missionaries began their work. Many came from the Universities of Oxford and Cambridge and Dublin; but a larger number were educated at missionary

colleges. The C.M.S. had started a college at Islington some years before, in 1826 ; and in 1848 St. Augustine's College at Canterbury was founded, which supplied a great many men for the S.P.G. Among the men from Oxford were, of the S.P.G., Feild, Binney, Parry, Merriman, Webb, and McDougall, who became Bishops in Newfoundland, Canada, West Indies, Australia, South Africa, and Borneo ; and of the C.M.S., Hadfield, Leonard Williams, George Smith, and French, who became Bishops in New Zealand, China, and India. Among the men from Cambridge were, of the S.P.G., Abraham and Whytehead, Fellows of King's and St. John's, who went to New Zealand, the former becoming Bishop of Wellington ; Read, forty years in Canada, and Archdeacon ; Green, Dean of Maritzburg, South Africa ; and Hubbard, who was killed at Delhi, in the Indian Mutiny. And of the C.M.S., Noble, Ragland (Fellow of Corpus), two brothers Fenn, R. Clark, Davis (Fellow of Peterhouse), Royston (afterwards Bishop of Mauritius), Barton, Speechly (Bishop of Travancore), Batty (2nd Wrangler), all for India ; Gough and G. E. Moule (Bishop) for China. From Trinity College, Dublin :

of the S.P.G., Lewis (afterwards Archbishop in Canada), Macartney (Dean of Melbourne) ; and of the C.M.S., Bowen, Russell, and Stuart (Bishops in West Africa, China, and New Zealand), and R. Bruce of Persia. From St. Augustine's College, Canterbury, Lightfoot (Archdeacon of Cape Town), Bransby Key (Bishop of St. John's, South Africa), Hey and Chiswell of Madagascar, and Strachan (M.D., and Bishop of Rangoon). From Islington C.M.S. College : Cowley (Archdeacon in North-West Canada), Sargent (Bishop in Tinnevelly), Rebmann and Koelle of Africa, Burdon (Bishop in China), and Vaughan of India. Both Societies had also other good men about the same time. The S.P.G. had Boland, who was frozen to death in Newfoundland, and Temple, who laboured there thirty years ; Brett, the lay apostle of Guiana, and Farrar, Archdeacon of Demerara ; Callaway, Bishop, and Waters, Archdeacon, in South Africa, and Willson, who was murdered by Kaffirs ; Chambers, Bishop of Labuan ; Caldwell, Bishop in Tinnevelly ; and Marks of Burmah. The C.M.S. had Pfander, the greatest missionary to Mohammedans, Horden, Bishop of Moosonee, and many

other good men. And there were still more famous men who belonged to neither S.P.G. nor C.M.S., such as Selwyn, Bishop of New Zealand ; Perry (Senior Wrangler), Bishop of Melbourne ; Mackenzie, Bishop of the Universities' Mission to Central Africa ; Patteson, Bishop of Melanesia ; Cotton, Bishop of Calcutta. All these, and many others, belong to the period between 1841 and 1861. This list of names will not interest you ; but every one of the men is worth reading about some day.

So the Societies were able to extend their work in all directions. The S.P.G. gave both men and money freely to give the Church a good start in the Colonies. I have myself been in many colonial dioceses in Australia and New Zealand and Canada ; and I cannot think what the people there would have done if it had not been for the S.P.G. And the S.P.C.K. too, for it also gave much money for churches and for schools and for the bishoprics. And the S.P.G. was establishing large Missions in India, North and South, among the Heathen. Some of them you shall hear of by-and-by. The C.M.S. was doing the same ; and as it had not to provide for the British Colonists—which was not its

work—it had more men and more money for the Heathen. It was extending in North-West Canada, and in West Africa; it was beginning in East Africa and in China; and its work in India was very extensive. These also we shall look at in future chapters.

But other societies were now being established. There was another one for the Colonies, called the Colonial Church Society, founded in 1838. There was the South American Missionary Society, which was founded in 1844, to carry on work begun by a very good and earnest man, Captain Allen Gardiner, who went to the cold and wild islands at the extreme south end of South America, and died of starvation there. There was a society for teaching the women of India, which had a very long name, but is now called the Zenana Bible and Medical Mission. And there was the Universities' Mission to Central Africa, founded in 1858. A great missionary movement had begun at that time among the Churchmen in England who were called "High." The most influential of all the Bishops, Bishop Samuel Wilberforce of Oxford, a son of the William Wilberforce who got Parliament to abolish

the Slave Trade and to open India to Missions, was making eloquent speeches on Missions all over the country. Bishop Gray of Cape Town, too, and Bishop Selwyn of New Zealand, came to England and aroused enthusiasm by what they told. And then came Dr. Livingstone, back for the first time from his travels. He went to Oxford and Cambridge, and begged the students to take or send the Gospel to Africa; and the Universities' Mission was started in response to his appeal.

And now came a long time of discouragement. There were many losses and disappointments abroad: deaths of leading missionaries, and missions given up for a time owing to there not being men enough, or to the opposition of the Heathen. And at home there were bitter controversies, which left Christian people little time to think of the Missions; besides which, the immense extension of Home Mission work, such a good thing in itself, was requiring so much thought and labour that the really earnest people could hardly do anything else. So we find the strange thing that the C.M.S., in the year 1872, had actually twelve missionaries *less* at work than it had seven

years before ; and both it and the S.P.G. were sorely feeling the want of men. Then the S.P.G. came forward with a great plan. It proposed that the whole Church should have a Day of Prayer and Intercession to ask that God would incline more of His faithful servants to go out into the mission-field. You know how Jesus Christ said to His disciples : "The harvest truly is plenteous, but the labourers are few : pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest" (St. Matt. ix. 37, 38). So the Church went the right way to get more missionaries.

And God graciously heard those earnest prayers. From that first Day of Intercession for Missions, December 20, 1872, the number of men offering has never fallen off. The revival of the true spirit came immediately, and it has never failed since. The day is now observed every year, on or about St. Andrew's Day, November 30 ; and we ought all to make it a time of special prayer that God will send forth more labourers into His harvest.

About the same time there were sad losses abroad which did not cast down the hearts

of Christian people, but rather stirred them up to fresh effort. First, in 1862, Bishop Mackenzie, the leader of the new Mission to Central Africa, who was much beloved and honoured, died of fever only a year after his consecration. Then, in 1871, came the death of Bishop Patteson. I shall tell you of him by-and-by, and I will only say now that he was greatly beloved, and that when he was killed on an island in the South Seas, the whole Church mourned for him, and men were led by his bright example to devote their lives to missionary work. And then came the death of Dr. Livingstone, in the far interior of Africa. His body was preserved in a wonderful way, brought to England, and buried in Westminster Abbey; and from that time Englishmen have cared more for Africa than ever before. Several new Missions were planned; men came forward to go forth there and tell the Glad Tidings; large sums of money were given, and splendid work was begun which is still going on to-day. Many of the missionaries who first went out to these new Africa Missions died very quickly, but this did not stop others from going out. It rather led to more prayer, and more offers of

service, and more generous gifts; and in this way other countries benefited as well as Africa. People began to think more about Missions; in old mission-fields like India, the work was much enlarged; fresh labours were undertaken in China, and in British North America; and new countries were entered, particularly Persia and Japan.

Just at the beginning of this new period of hope and advance, in 1873, two remarkable men died who had done much for Missions, though they were not missionaries. One was Bishop Samuel Wilberforce, whom I mentioned before, who had helped both the S.P.G. and the Universities' Mission by his great influence and powerful speeches. The other was the Rev. Henry Venn, who had been Honorary Secretary of the C.M.S. for more than thirty years. His wisdom and energy had guided it through many difficulties, and I suppose no man in the whole country rendered such splendid service to the missionary cause. Neither of them lived to see the immense extension of Missions for which both had longed and laboured.

Some years passed away, years of great advance in all parts of the world, and

then, again in one year, 1885, two deaths made a deep impression upon the whole Church. These, like Livingstone's, were both in Africa. General Gordon was killed by the fierce Mohammedans of the Sudan, and Bishop Hannington was killed by order of the heathen king of Uganda. So Africa again roused Christian England to do more for its people who had never heard the Glad Tidings. And in that same year people were thinking much of another great country; for a remarkable band of young men sailed as missionaries for China, including the stroke oar of the Cambridge boat, the captain of the Cambridge eleven, and two officers in the army, and people said, "Well, if men like these go out as missionaries, we must not despise missionaries any more." They did not join the S.P.G. or the C.M.S. They went as members of the China Inland Mission, which includes both Churchmen and Nonconformists; but the effect upon the Church of their giving themselves to China was great. It was not the first time indeed that such men had gone out. Men connected with the nobility, and men who were rich, and men of learning, had gone;

but the sailing of seven together, some of them with names known to everybody, opened people's eyes; and in the next few years more men went out from the Universities than ever before.

There was another thing that was helping to arouse the Church to greater missionary zeal. You know our Bishops are very busy men, having constantly more work pressing upon them in their dioceses than any man can do; so that very few of them have been able to know much or think much about Missions abroad. But I have told you of one who did much to wake up the Church; and year by year more of them came to take a deep and watchful interest in Missions. It was a great thing when a missionary bishop was appointed to an English diocese, as Bishop Selwyn of New Zealand was to Lichfield. Then some Bishops gave their sons to missionary work. Selwyn himself did: his son became Bishop of Melanesia after Patteson was killed. And before that, Bishop Baring of Durham gave a son who laboured many years in India, and, having much money of his own, generously gave large sums to help the Missions. Then

Edward Bickersteth, whose grandfather had been Secretary of the C.M.S. in its early days, and whose father became Bishop of Exeter, went to India and founded a very interesting new Mission, the Cambridge Mission at Delhi. Then four sons of another Bishop of Durham, Dr. Westcott, also went to India. Then Dr. Temple, first as Bishop of London and afterwards as Archbishop of Canterbury, preached and spoke constantly in the most earnest way to rouse the Church ; and when, in 1897, Bishops from all parts of the world assembled at Lambeth Palace (where the Archbishops of Canterbury live) to discuss important Church questions, he implored them all to take up Missions as the Church's greatest work. All this helped to remind Christian people of the Lord's great Command.

It is particularly interesting to notice how the Church of Ireland advanced in missionary zeal. Nearly forty years ago, our British Parliament took away from that Church very large funds which it used to have ; but the Irish Churchmen did not let this stop them from supporting Missions, and they now give four times as much as they did then. They

do not have a missionary society of their own, but send their men and women, and their money, to the C.M.S. and S.P.G. Some of the best missionaries in the world have come from Ireland.

When fifty years had passed away since the two Jubilees I mentioned before, other great festivals took place. The one hundredth birthday of a society is called its centenary, and the two hundredth birthday its bicentenary. Two of the Nonconformist Missionary Societies, the Baptist and the London, kept their centenaries in 1892 and 1895. Then in 1898, the year following Queen Victoria's Diamond Jubilee, the oldest of the societies, the S.P.C.K., held its bicentenary. In the next year the C.M.S. held its centenary, and the R.T.S. also. Then in 1901, just after our King Edward VII. came to the throne, the S.P.G. held its bicentenary ; and three years later, in 1904, the Bible Society held its centenary. These were times of much thanksgiving to God for His abundant blessing ; and great numbers of people joyfully gave thank-offerings of money, that the work of the Missions might go forward more and more.

CHAPTER V

ABOUT THE CHURCH IN THE COLONIES

It is very important that you should always remember that there are two great divisions in Missions abroad. As I told you before, the Missions of the Church of England began by sending clergymen to minister to the English men and women who were emigrating to distant lands, as in the American Colonies (which are now the United States) and in Canada and Australia ; also to minister to Englishmen sent to govern, or to trade with, other British possessions abroad where there are no colonists, as in India. But suppose there had never been any British Colonists sailing to distant lands ; and suppose we had not taken into the King's dominions countries abroad like India. Suppose, in short, that our people had never gone outside the British Isles, and the Empire consisted only of England, Wales, Scotland, and Ireland. What then ? Would the Church have only had

that little British Empire to care for? Why, the Church is a greater thing than the Empire. The Church has to think of all the world. The Church's Master's great Command has to be obeyed, and that Command is to make disciples of all the nations. So the Church has to carry the Glad Tidings to the people who have never heard them in Asia and Africa and America and the Islands of the Sea, whether they belong to the British Empire or not.

So you see the two great divisions of Missions. First, to see that our own people and their descendants, who are all counted as Christians, are *shepherded*, like the sheep of a flock—as our Lord said to St. Peter, “Feed My sheep,” “Tend My sheep”; and if they have wandered away from the fold, and are “lost sheep,” to go after them and bring them back. Secondly, to tell the Glad Tidings to those who have not heard them or understood them—to the Jews, to the Mohammedans, to the Pagans.

In this chapter I am going to tell you a little about the work of the Church among the British people and their descendants in the countries which we sometimes call Colonies,

such as Canada, South Africa, Australia. Now "Colonies" was a very good word in their earlier days, when there were few people settled there, and when they were governed by Englishmen sent out by our Government at home. But they are great States now, and govern themselves. In Canada there were several colonies, Nova Scotia, New Brunswick, Quebec, British Columbia, &c., but they are all united now, and are called "The Dominion of Canada." In Australia, too, there were several, New South Wales, Victoria, Queensland, &c., and they are still separate in some ways; but yet they are now all together called "The Commonwealth of Australia." In South Africa there are Cape Colony, Natal, and now (since the Boer War) the Orange Colony and the Transvaal; and we all hope they will soon be united and have one common name. Now in these great States there are still British Governors, representing the King, who is over all; but they have their own Parliaments and Prime Ministers and so forth, and they make their own laws; so they have really got beyond being "Colonies."

Well, it is much the same with the Church

in those lands. For many years the clergy were sent out from England, and were supported by English money ; but now, the Canadians and the Australians and others raise their own clergy, and support them, and build their own churches, and keep them going ; and so the Church is independent. How did all this come about ?

First, let us think of British North America. If you cross the Atlantic Ocean in a great steamship, the first land you come to is a large island called Newfoundland. This is the oldest of all the Colonies. The island was discovered in 1497, and a few Englishmen began to settle there about 1583. I believe that in that year the first Church of England service in all the Western Hemisphere was held there : but more than a hundred years passed away before a clergyman was provided, and, for the next hundred years after that, there were only three or four, all sent out by the S.P.G. There were only a few thousand inhabitants, mostly fishermen, scattered about the coast, and only able to get from place to place by fishing-boats on a rough sea constantly covered by dense damp fog ; so the life of these few

clergymen was a very self-denying one. At last, in 1839, when Victoria had been Queen two years, and when there were actually eight clergymen at work, a bishop was appointed. The second bishop, Dr. Feild, was a very devoted man. He laboured thirty-two years (1844-76) in that trying climate, sailing from port to port in a little mission-ship called the *Hawk*, and afterwards in another called the *Laverock*, both of which were eventually wrecked. Newfoundland is now much more flourishing, and there are more than sixty clergymen, a great many churches, and a handsome cathedral.

Although Newfoundland is so close to Canada, it is not part of the Dominion, as it prefers to keep separate. The first province of Canada which we reach is Nova Scotia, which was originally a French colony, but became British in 1713. Other parts of Canada were also French at first, but were conquered by England in 1759-63. To this day most of the people in the Province of Quebec are descended from the French settlers, and are Roman Catholics; but they are all citizens of the Dominion, and loyal subjects of our King. The famous Prime

Minister of Canada, Sir Wilfrid Laurier, is one of them. When the United States separated from Great Britain, many Church people left the States, and moved northward into Canada; and the first Bishop of Nova Scotia, Dr. Inglis, had been a rector in New York. By that time a good many English settlers were scattered over Eastern Canada, and the S.P.G. had several clergymen working among them and the Red Indians; and as it was impossible for one bishop to travel such immense distances, another bishop for Quebec was consecrated in 1793. The life of these bishops and clergymen was as hard as it was in Newfoundland. They had the great river St. Lawrence to sail upon instead of the ocean, but on land they had thick forests covering almost all the face of the country. One of the bishops of Quebec, Dr. C. J. Stewart, was the son of an English nobleman, and had a fortune of his own, all of which he spent upon the work of the Church, living himself in extreme simplicity. He laboured more than twenty years as a missionary before he became a bishop, but only eleven years after that, being quite broken down by his incessant journeys and

rough life ; and he died in 1837, a few weeks after Victoria became Queen. He was only one of many noble self-denying men, who lived and laboured in the same way for Christ's sake.

Everything is very different now. Canada is a splendid country, with fine cities and immense railways, though there are still great districts, even in Eastern Canada, covered with forests and with a scattered population. The Church has grown powerful. It has had many trials and difficulties. In the early days the Government helped the S.P.G. to support the clergy, but afterwards they ceased to do so ; and then the S.P.G., as its work was growing all over the world, found itself obliged to reduce its grants. This was quite right, because it is much better for a Church to support itself ; that is, for its members to subscribe enough money to support the clergy, and to build and repair the churches, and to keep all the work going. This the Church in Canada does now, for the most part, though it is still helped a little by the Societies (S.P.G. and C. & C.C.S.) in some of the backward parts, such as the Diocese of Algoma.

But besides supporting itself, the Church in Canada governs itself. In England we have what is called an Established Church; that is to say, the King appoints the bishops, and the laws of the Church have to be approved by Parliament; and in the early days of the Colonies, the Church in them was regarded as part of our Established Church, and therefore was in the same position. But in the middle of the nineteenth century, when the larger Colonies began to have (as I said before) their own Parliaments to govern them, it was right that the Church also should govern itself. There was a great deal of trouble, and much arguing and disputing both in Canada and in England, before this could be settled; but at last it was all arranged. The Church adopted for itself a "constitution," that is, a set of laws and rules for its own guidance. The bishops and clergy and laity meet together from time to time and discuss the affairs of the Church; each diocese discussing its own affairs regularly, and sometimes all the bishops, and representatives from all the dioceses, meeting together.

But so far I have spoken only of Eastern

Canada, that is, Nova Scotia, New Brunswick, &c., and the Provinces of Quebec and Ontario. This is what used to be called Canada, and here are the great cities of Montreal and Toronto and Ottawa and Quebec and Halifax. But you remember that I told you in our third chapter about the immense regions farther to the West and to the North, which formerly were not called part of Canada, but which are now in the Dominion. In those regions the C.M.S. had its Missions among the Red Indians, and thousands of them became Christians. You remember the two bishops who were consecrated in Canterbury Cathedral in 1849. One of them, Bishop Anderson, was for that great country, then called Rupertsland. He had longer and harder journeys to take even than the bishops in Eastern Canada. He had to go over the snow, and on the ice on the great rivers, in a sledge drawn by dogs, and at night he had to sleep in the snow; and so had the other missionaries. The next bishop, Dr. Machray, was a very great man. He got the whole of that immense country divided gradually into several dioceses; and some

of the bishops for these dioceses were missionaries who had spent many years in the snow and ice. You should read the Life of good Bishop Horden, for instance, whose work lay all round Hudson's Bay ; and then there was Bishop Bompas, far away on the shores of the Polar Sea, who for more than thirty years never came away from those distant parts, and all that time never once slept in a comfortable bed like yours and mine. Both these good men died at their posts after forty years of labour. Did they and the others grumble ? Oh, no ; for they rejoiced to see thousands of wandering Red Indians, and some of the Eskimo too, believing in Jesus Christ, and singing the praises of God their Father.

But in that vast country, in its southern districts, it is not all snow and ice. There are immense prairies, where corn can grow. Through them there now runs the wonderful Canadian Pacific Railway, which stretches right across the whole Continent ; and now thousands of people from Europe are pouring in, to settle on those prairies ; and I expect that before long more wheat will come to us from their fields than from any other part of

the world. So now the two Societies which help our countrymen who go abroad, the S.P.G. and the C. & C.C.S., are doing their utmost to provide clergy and churches for these settlers ; and the Church of Canada is doing the same ; while the C.M.S. is still supporting many missionaries to the Red Indians.

There is another great territory included in the Dominion of Canada, far, far away, in the Far West beyond the Rocky Mountains, the province called British Columbia. If ever you travel round the world, and go by the Canadian Pacific Railway, the train will carry you on to a place called Vancouver, and there you will find great steamships going to Japan and China and Australia. Well, in that province, British Columbia, on the coast of the Pacific Ocean and the islands close by, there are thousands of Red Indians, who not long ago were the fiercest and most savage in all North America. Most of them are now Christians, owing to the good work done by C.M.S. missionaries under Bishop Ridley ; and if you read Bishop Ridley's delightful letters, you will wonder at the grace of God which has done such marvellous things.

All the bishops and clergy and Church people in the Dominion, Indian as well as white, now belong to the Church of Canada. It is a great and important Church. It has twenty-three dioceses, with two archbishops and twenty-one other bishops. It has colleges for training its clergy ; and it sends its own missionaries, not only to the Red Indians and the Eskimo, but also to Japan and China and other parts of the world. Let us thank God for the Church of Canada.

Let us now come to the South African Colonies. The Cape of Good Hope, discovered by the Portuguese, was a possession of Holland for 150 years, and the white people who went to settle there were Dutchmen. In the great wars of Napoleon's time it was taken by England, and since 1806 it has been a British Colony. But years elapsed before there were many English there. There were vast numbers of black people all over South Africa, Hottentots and Bushmen and Kaffirs of different tribes. The Moravians and the Wesleyans and the London Missionary Society (Congregationalist) tried earnestly to give these various tribes the Glad Tidings of Christ ; but I am sorry

to say that the Dutch people objected to their teaching the blacks, and did all they could to hinder the Missions. You have sometimes seen at the gates of public gardens this notice, "Dogs not admitted;" well, the Dutch churches had notices on them, "Hottentots and dogs not admitted." They made many of the natives slaves; and when, in 1834, slavery was abolished in the British Empire, a large number of Dutchmen left Cape Colony, and moved into the Orange River Territory and the Transvaal, where they could keep their slaves. These were the Boers, with whom we had the great war a few years ago; and now all those vast regions are British possessions.

But even in the early days there were noble missionaries who persevered in teaching the blacks, and gradually made many converts; the greatest of them being Robert Moffat, who, with his wife, did a splendid work. It was with them that David Livingstone laboured for some years, before the period of his famous travels. At first the Church of England did very little in South Africa; but the S.P.G. helped to provide a few clergymen for the English colonists who after 1820

began to come in. After 1847, however, when Bishop Gray arrived—the first bishop of Cape Town, whom I mentioned in our fourth chapter—there was rapid progress; and he planted S.P.G. missionaries among the natives as well as among the settlers. He made immense journeys over the whole country, and as more and more British colonists came in, and more and more clergy were required, he got also more bishops appointed, first for Grahamstown and Natal, and afterwards for Bloemfontein in the Orange State, and for Zululand, and for Kaffraria (the diocese of St. John's). Other dioceses were afterwards formed, and now there are ten.

In South Africa, as in Canada, there were all sorts of difficulties in getting the Church properly settled to govern itself. Some questions led to important lawsuits in England; for many people could not understand that when the Colony came to have a Parliament of its own, and to make its own laws, the Church could not remain a part of the Established Church of England, which is (in a sense) under the British Parliament. But Bishop Gray was a vigorous and determined

man, and although he made some mistakes—as any one would in such a difficult position—he got his way at last ; and the highest Court of Law in England decided that the Church in South Africa had just as much right to make its own rules for its clergy and people as the Wesleyans or the Presbyterians had.

All the while, missionary work among the natives was being carried on by the S.P.G. It was particularly successful among the Kaffirs. One missionary, the Rev. H. T. Waters (afterwards Archdeacon), laboured twenty-eight years without coming home. Another, Dr. Callaway, became first Bishop of St. John's, and by his medical work and farming work and printing work, as well as the preaching of the Gospel, he brought large numbers of Kaffirs into the Church of Christ. His diocese became the special sphere of the Scottish Episcopal Church ; but the S.P.G. has continued to give much help. Another, Bishop Merriman of Grahamstown, after travelling about for more than thirty years in all sorts of strange vehicles and on horse-back, was thrown from a carriage near his own door, and died of his injuries. The Missions in Zululand have suffered by the

wars and other troubles in that country, and in the Transvaal by the hostile feelings of the Boers. Farther north there are Missions in Bechuanaland, Mashonaland, Matabeleland, &c. In pioneer work, Bishop Knight-Bruce, first at Bloemfontein and afterwards in Mashonaland, was most self-denying.

South Africa is a mission-field of the greatest difficulty, because the population is so mixed. Not only English and Dutch, but all the natives; and not just a few thousand of them as in Canada, but many millions. How shall all who are the fruit of the Church Missions be united together in one Church? One good thing is that there are already some thirty native clergymen, most of them Kaffirs, and that they sit in the Church Synods and Councils alongside the white clergy. This is especially interesting in the dioceses of St. John and Grahamstown. In some places there are Industrial Missions, that is, there are workshops for teaching the converts trades and handicrafts, which is always a good thing. A splendid example of this is seen in a Scotch Presbyterian Institution at Lovedale. There are also many Christian Englishwomen at work as deaconesses.

There is one thing which adds much to the difficulties in South Africa. It is that not the Boers only, but many English settlers also, farmers and traders and mine-owners and mine-workers, will not treat the black people as brothers. They call them "niggers," and do not care about their being educated and improved, or taught about Christ. But a year or two ago some able men, who were appointed by the Government to examine native affairs, reported that if the black people are to become honest and obedient and industrious, it must be through their becoming Christians. So the white people of South Africa ought to support eagerly the missionary work among their heathen neighbours.

Then there are the great Colonies in Australia. There are New South Wales and Victoria, and South Australia and Western Australia, and Queensland and Tasmania; and all are now united, as I said before, in one body called "the Commonwealth," which is like "the Dominion" of Canada. The beginning of these Colonies was quite different from the beginnings of Canada and South Africa. No French or Dutch colonists were there first. It was Englishmen who

first settled there; but what sort of Englishmen? Convicts! Persons convicted of serious crime are now sentenced to "penal servitude," which means hard labour at great prisons at home, as on Dartmoor and at Portland; but a century ago they were sentenced to "transportation," which meant being sent to hard labour at settlements in Australia. Many of these convicts were respectable men who were not very bad criminals (for punishments were more severe in those days); and many were so obedient and industrious that after a time the governors and magistrates who were sent out with them set them free to work for their own living. Then many other Englishmen emigrated to Australia and settled there, especially when gold mines were discovered; and so gradually these colonies became great and prosperous.

In the early days, the only clergymen provided were a few for the convicts. But in 1836, the year before Queen Victoria's accession, a bishop was appointed to Sydney, the capital of New South Wales, Dr. Broughton; and then the S.P.G. began to send out many clergy and lay workers, twenty in the first year. Then another bishop was sent to Tas-

mania ; in 1847, three more, to Adelaide and Melbourne and Newcastle ; and in 1857-9 two more, to Perth and Brisbane. There are now nineteen dioceses, and the Church, as in Canada and South Africa, has its constitution, and governs itself. All the Colonial Church Synods or Councils now have laymen in them as well as bishops and clergymen ; and the first bishop to arrange this was Bishop Perry of Melbourne, a very able and distinguished man who had been Senior Wrangler at Cambridge.

The black natives of Australia were never numerous, and there are now far fewer than formerly. I am afraid some of the early settlers did not treat them well, and a great many were killed. Those now remaining are properly taken care of, and a good many have become Christians. Two of the dioceses are missionary in a special sense. The Diocese of Carpentaria, the northernmost in Australia, has not only heathen Australian blacks in it, but also many natives from the islands between Australia and Asia, and Chinese too. And the Diocese of New Guinea, the largest of those islands, is almost entirely for mission work among the heathen

Papuans there. It is very interesting that in 1905, at the meeting of the great General Synod of the whole Australian Church, a Christian Papuan appeared as a representative of his people. I shall mention New Guinea again in another chapter.

The Australian Church is a missionary Church. It has a Board of Missions, which supports the New Guinea Diocese and other work. And it has Associations for sending out and supporting its own missionaries in Asia and Africa, who work in connection with the C.M.S. and other Societies; and these Associations also work among the Chinese who are in Australia.

There is another important Colony in the South Seas, New Zealand. I told you how, when the Maori cannibals had been tamed, and many had become Christians, so that British settlers could go there safely, Bishop Selwyn was sent out to rule and guide the Church. He was really the first of the bishops abroad to see what I have now been explaining to you, namely, that the Churches in these distant Colonies ought to manage their own affairs; and his influence was great, not only in New Zealand but in

England and in the other Colonies, in getting people to understand it. The New Zealand Church has now long been independent ; and it includes the Maori Christians whom the C.M.S. missionaries brought in and watched over for so many years. It is a wonderful thing that about eighty of them have become clergymen, many of whom have been most zealous and faithful. The Church has now seven bishops, one of whom is for the Mission in the Melanesian Islands, about which I shall say more in another chapter.

I must just mention one more Colonial Church, the West Indian. I noticed before the Missions to the Negroes in Jamaica and the other islands, and also in British Guiana. So the Church includes white people, and black people, and a mixed race of coloured people, and natives on the mainland of Central and South America, and also labourers (coolies) brought all the way from India, of whom there are many in the Island of Trinidad. There is an Archbishop in Jamaica, and there are six other bishops with large dioceses. The Church manages its own affairs, as in the other Colonies ;

but the S.P.G. has many missionaries, both on the Islands and in Guiana and Honduras.

So now we see the immense extension of the Church in those parts of the British Empire abroad where Englishmen and Scotchmen and Irishmen have settled. The Churches I have been telling you of we call Daughter Churches of the Church of England. They are to a large extent independent, yet they are united with us in fellowship. We all have one Bible, and one Prayer Book, and one Ministry; and we all believe in one Great Head of the Church, our Lord Jesus Christ.

And we see that these Churches do not consist only of settlers of our British race. They have also thousands of members of the tribes and nations that were there before. We have seen Red Indians in North America, and Kaffirs in South Africa, and Maoris in New Zealand, and Negroes and others in the West Indies, all in the Churches which the white colonists have set up. So do not forget that Missions in the great British Colonies mean Missions to both Christians and Heathen. These Heathen are what we usually call Pagans. They

are quite different from the Heathen of India and China. They have no old books which they reckon as sacred ; and their religion for the most part consists of the fear of evil spirits, and of all kinds of devices to prevent the spirits hurting them. But just as St. Paul said he was "debtor both to Greeks and barbarians," so we are bound to care for the souls of both white people and black.

Perhaps you will ask me what the great American Church, with its hundred bishops, is doing of the same kind. Well, the United States have no Colonies like ours ; but they have large populations in their own territories that need to be cared for like our Colonists, for out in the Western States there are still great regions only peopled by scattered settlers. Also there are millions of Negroes, once slaves, but now free men, as in our West Indian Islands. Also there are tribes of Red Indians, like those in Canada. Also there are Chinese and Japanese on the Pacific Coast. Among all these the Church has Missions, with bishops and clergy and laymen and women workers ; and these are called "Domestic Missions."

CHAPTER VI

ABOUT MISSIONS IN AFRICA, WEST, EAST, AND CENTRAL

AFRICA is a huge Continent, as big as Europe and North America put together. It has often been called the Dark Continent. This was because so little of it was known, until thirty, forty, and fifty years ago. But it was dark in another and a sadder sense. Millions in the interior of Africa had never heard of the true God. They mostly had some notion of a Great Spirit over all, but they never thought of Him as their Creator and Preserver and Father. They were like the natives I noticed in last chapter, living in constant fear of evil spirits, and trying in one way or another to prevent those spirits from hurting them. They were also frequently fighting and stealing women and children, and selling them as slaves. Miserable indeed was the condition of vast numbers. And miserable are vast numbers still; but

there have been great changes for the better, and many thousands have received the Glad Tidings with joy.

I have already mentioned the Missions to the Kaffirs and others in the South African Colonies. All these are south of the great Zambesi River. I am now going to take you northward into the middle parts of Africa.

I told you about the little Colony of Sierra Leone in our third chapter. About 1841, the memorable time I have mentioned before, many of the Christian Negroes at Sierra Leone who had become prosperous, went back to the Yoruba country from which they had formerly been stolen as slaves, and which was a thousand miles away ; and thus began a very interesting Mission, which has brought some thousands of Negroes to Christ. One of the first missionaries there was a Negro himself, who had been a slave-boy rescued by a British ship. He had been baptized at Sierra Leone by the name of Samuel Crowther (after a London clergyman), and had been ordained to the sacred ministry. He had gone up the great River Niger with that unfortunate expedition which I told you of ; and when, after many years, the C.M.S.

determined (1857) to start a Mission on the Niger, Samuel Crowther was appointed to be its leader, and all his helpers were also Africans, clergymen and laymen. After some years' earnest labours, he was consecrated to be Bishop of the Niger (1864); and he carried on the Mission for twenty-seven years after that.

But though Crowther was the first black bishop, he was not the first bishop in West Africa. The Diocese of Sierra Leone was founded in 1852. But the first three bishops, Vidal, Weeks, and Bowen, all died of fever within seven years, though not till they had, one after another, showed what a blessing a good bishop may be. Under later bishops, the Church in Sierra Leone, and in the great port of Lagos and elsewhere, became partly self-supporting and self-governing, like the Churches in the Colonies, but not completely independent like them; and the Negro Christians raise thousands of pounds yearly for their Church and their Missions. The Yoruba and Niger Missions are spread over vast territories which are now a part of the British Empire and called Nigeria. They form a diocese, with some other Missions,

called Western Equatorial Africa; and the present bishop has assistant-bishops, who are Negroes themselves, like Crowther. Almost all this work is connected with the C.M.S.; but the S.P.G. has also small missions in both the dioceses, Sierra Leone and Western Equatorial Africa. In another part of the West African coast there is a colony of American Negroes called Liberia, where our sister Church in the United States has a Mission and a Negro Bishop.

Now let us leap across to the other side of Africa. In the year that Queen Victoria came to the throne, a young German went to Abyssinia to join a Mission which the C.M.S. had begun there. His name was Ludwig Krapf. After a few years, being turned out of that country, he went down the East Coast in an open Arab boat, and early in 1844 he settled at a place called Mombasa. It is now the capital of a great British Protectorate, but in those days it belonged to the Mohammedan Sultan of Zanzibar. Krapf had a young wife with him, but she died immediately. Did he then give up in despair? No, he wrote to the C.M.S. that a Christian grave in East Africa

was a sure sign that God was calling His servants to preach the Glad Tidings there. He was soon joined by another German named John Rebmann, and the two men began to make great journeys into the interior, which was then quite unknown. One day, in 1848, Rebmann saw afar off the snow peak of a great mountain, and he sent the news to Europe. Learned Germans and Englishmen laughed, and said it was all nonsense; but that mountain, Kilimanjaro, is now known by everybody to be one of the mighty mountains of the world. Then Krapf heard from the natives that there were immense lakes far in the interior; and people at home began to wonder what Central Africa was like. The result was the journeys of the famous travellers, Burton and Speke and Grant, who discovered Lake Tanganyika and the Victoria Nyanza in 1858; and in the next year Dr. Livingstone, who had been travelling much in the South, came upon Lake Nyasa, which Krapf had heard of. These are the three great lakes of Central Africa.

For many years the C.M.S. Mission at Mombasa was very small, Rebmann being a long time quite alone. Meanwhile another

important Mission was begun, the Universities' Mission, which (as I told you in the fourth chapter) was founded in response to Livingstone's appeal when he came to England. The leader of it was a very earnest missionary, Bishop Charles Mackenzie, who had been Second Wrangler at Cambridge, and was working in South Africa. Livingstone himself accompanied the mission party to the Zambesi River, to introduce them to the people ; but after he left to resume his great journeys sickness and other sad troubles fell upon the party, and Bishop Mackenzie himself died of fever, as I told you in our fourth chapter, to the great grief of the Church. The next bishop, Dr. Tozer, moved the Mission away to the East Coast, and settled it on the large island of Zanzibar ; but for several years little was done.

I told you in our fourth chapter how this period was a discouraging one at home ; and certainly it was so in Africa. Although the Slave Trade was at an end on the West side, it was as bad as ever on the East Coast. Livingstone wrote again and again about the shocking scenes he witnessed. Thousands of poor creatures were carried off from their

homes, and marched, tied together, hundreds of miles to Zanzibar and other ports, and there sold to the Arab traders who shipped them off to Egypt and Arabia and Persia. It was the Mohammedans who were the slave-traders, and their captives were the ignorant Heathen. Then Livingstone was lost; nothing was heard from him; and Henry Stanley, who was afterwards such a great traveller, went to Africa to find him. He did find him; but Livingstone would not come home, and continued his journeys in all directions until at last he died at Ilala, in the heart of the great Dark Continent, on May 3, 1873.

I told you how Livingstone's death woke up the English people to care for Africa. And about the same time Mr. Gladstone, who was then our Prime Minister, sent Sir Bartle Frere to Zanzibar to try and persuade the Sultan to stop the dreadful Slave Trade. Not much was done just yet; but British ships were catching the slave ships and rescuing the slaves, just as they had done long years before on the West Coast; and Sir Bartle Frere asked the Missionary Societies to take charge of them. The French Roman

Catholics did at one place ; the Universities' Mission did at Zanzibar ; and the C.M.S. did at a little settlement near Mombasa, which was named Frere Town, after Sir B. Frere. How useful this was you can understand by one interesting fact. Frere Town received its first cargoes of rescued slaves, naked, miserable, degraded, in 1875. Just ten years later, in 1885, it received more. At the first time, the missionaries had great trouble with the poor creatures. At the second time much help was given by—by whom, do you think ? By those same poor creatures of ten years before, who had become quiet, decent industrious Christians. And it was the same at the other Missions.

During the same period, the Universities' Mission made great progress. It had now a new and very able bishop, Dr. Steere. He took up the work of translation into the Swahili language, which had been begun years before by Krapf and Rebmann ; and he gave the Missions the Swahili Bible and Prayer Book. He built a cathedral at Zanzibar on the very place where the slave-market had been. He brought out English ladies to the Mission. He extended the work on to

the mainland of Africa, into countries visited long before by Krapf, but where the Glad Tidings of Christ had never been preached. At length it was extended far to the South, to Lake Nyasa, where Bishop Mackenzie had intended to go at first. Before this, however, the Presbyterian Churches of Scotland had begun important Missions in that same part, in memory of their great fellow-Scotsman, David Livingstone.

Meanwhile, Mr. Stanley made a second journey to Africa, and visited Uganda, a country which Speke had discovered before, about a thousand miles inland ; and he wrote to England saying that the King of Uganda would welcome Christian teachers. The C.M.S., in 1876, sent out a party, but several of its men died, and great troubles fell upon the rest, and sometimes one of them, Alexander Mackay, a very clever Scotsman, was alone in Uganda. But he persevered in teaching the boys, and when the first few converts had been gained, Bishop James Hannington, a very brave and earnest man, went out to superintend all the C.M.S. Missions in East and Central Africa. But when, after a difficult journey, he approached Uganda, the

king (son of the king who had received the first party) sent and had him killed, and then massacred many of the Christian converts. Another bishop, Parker, went out, but he too died before he could reach Uganda; and after that, Mackay died, after fourteen years' work without once coming home. Over and over again people in England said it was time to give up such a wild enterprise. But in 1890 a third bishop went out, Dr. A. R. Tucker, and he found that God had really blessed the Mission; and from that time it has prospered greatly.

It was during these years that what has been called the "scramble" for Africa took place. The discoveries of the missionaries and the travellers showed the great European Powers that Africa was no desolate wilderness as our forefathers thought it was, but that countries with splendid rivers and lakes and mountains were worth having. So they began to "scramble" for them. Fortunately they did not fight about it; but gradually they agreed to a division of the land between them. England, France, and Germany got large shares; Portugal, though such a small kingdom, kept the territories

which she had called hers since the first discoveries by her navigators ; and the King of the Belgians was to govern a huge region which was called the Congo Free State—through which flowed the mighty river Congo, as Stanley discovered in his travels. These Congo regions have had several Missions in them, English and American ; none of them sent by the Church of England, but mostly Baptist. They have done much good work, but have been sadly hindered by the cruel treatment of the natives by some of the Belgian officers. The London Missionary Society of the English Congregationalists has its Missions on Lake Tanganyika, one side of which is in Belgian territory. The Scotch Presbyterian Missions which I mentioned, on and near Lake Nyasa, are in a large country now called British Central Africa. The Universities' Mission stations are almost all in German East Africa. The C.M.S. Missions are almost all in British East Africa. But you must remember that all these Missions were begun before the European Powers took possession. The missionaries went first ; the European governors and traders followed. The missionaries never asked for governors

and soldiers to protect them. They went at the risk of their lives ; some of them, like Bishop Hannington, were killed ; but they never asked for the punishment of the natives. All they wanted was to carry the Glad Tidings of pardon and peace. Still, it has been very good for Africa, on the whole, that the Powers have taken their shares of it, although, as I said just now, the officers of some nations have been cruel and oppressive. It is easy now to travel everywhere, particularly in the British territories. Gentlemen go out to shoot wild animals, to collect curios, to ascend great mountains, and come home again quite safe. It used to take three months or more to march from the coast to Uganda ; now the railway carries you comfortably in three days. And the Slave Trade is at an end. How Livingstone would rejoice if he were alive to-day !

But then, how much we ought to do now to carry the Glad Tidings everywhere ! So I am glad to say that in these later years the Missions have extended, particularly those I am telling you about, the Missions of the English Church, the Universities' Mission and the C.M.S. Bishop Steere, who had done

so much valuable work at Zanzibar, died in 1882, before the "scramble" for Africa began; but his successor, Bishop Smythies, was in the thick of it. He was an active and courageous traveller, and extended the work in different directions. He put a Mission steamer on Lake Nyasa, which was called the *Charles Janson*, from a young missionary who had died there. When the Arab slave-traders resisted the Germans who came to govern the country, he and some of his missionaries (including ladies) were in great danger, but they went on quietly working just as if no fighting was going on. At length, in 1894, he died at sea. But the Mission already had a second bishop, and there have been two ever since, one for Zanzibar and one for the Nyasa district. One of them, Bishop Chauncey Maples, was drowned in Lake Nyasa only two months after his consecration. But so great has been the progress in that Nyasa district, that a cathedral has lately been built on an island in the lake called Likoma, entirely by Christian natives. In the whole Mission, more than twenty Africans have been ordained to the ministry of the Church.

The two bishoprics are called Zanzibar and Likoma.

There are two bishoprics also in British East Africa, for the C.M.S. Missions. Hannington was called Bishop of Eastern Equatorial Africa, and so were his successors until the vast diocese was divided, in 1899. Then Bishop Tucker's title was changed to Uganda, and the great territory between the coast and the Victoria Nyanza became the diocese of Mombasa, Mr. Peel being the new bishop. Since then, the Missions have greatly extended, and Bishop Peel has established new stations in several large districts. But the great expansion has been in Uganda. Native Christian teachers have gone by hundreds into outlying districts, and from them into surrounding countries. Tens of thousands of people have become Christians. More than thirty have been ordained. They have the whole Bible, mostly translated by Pilkington, a Cambridge classical scholar, who was killed during a rebellion of the Sudanese troops brought in by the British authorities. There are hundreds of churches and chapels, built by the people themselves; and an immense cathedral at Mengo, the

capital of Uganda. Mombasa also has its cathedral now, built with money given in memory of Bishops Hannington and Parker. So there are actually four cathedrals in East and Central Africa!—Zanzibar, Likoma, Mengo, and Mombasa. These are outward and visible signs of God's great blessing on the Missions; but much more do we praise Him for souls converted, for Christian lives and deaths.

There is one other great piece of Africa which I must tell you about. It is a vast territory stretching right across the widest part of the Dark Continent, from the Atlantic Ocean to the Red Sea; and it is called the Sudan, which means the country of the blacks. Parts of it belong now to France, and parts to England; and in the middle of it there are Negro Kingdoms still partly independent. There are a great many millions of people there; we really do not know how many. It is sad that very little has yet been done to carry the Glad Tidings to them; but a beginning has been made lately. There are two principal ways of getting into the Sudan, up two rivers. If we go from the Gulf of Guinea, up the

River Niger about four hundred miles, we reach the Central Sudan. If we go from the Mediterranean Sea, up the River Nile and through Egypt, we come, after travelling about a thousand miles, to the Eastern Sudan.

Part of the Central Sudan, in British territory, is called Hausaland, the people being Hausas. They are Mohammedans, and are a superior race, with some civilization. Good Bishop Crowther used to try and get to them, but he never got far. Others have tried, particularly two very earnest men, J. Alfred Robinson and Graham Wilmot Brooke, but they died of fever. Now Bishop Tugwell has actually established a Mission in Hausaland, with seven missionaries from the C.M.S. They have been much helped by the late British Governor, Sir F. Lugard.

The Eastern Sudan, up the great River Nile, is the country which General Gordon formerly ruled over, in the name of the Khedive of Egypt. Gordon, you know, was a great man and a great Christian, and he much wanted to have missionaries in the vast regions he governed; but the Church was not then ready with either men or

money. Then he retired, and fierce slave-trading Mohammedans overran the country ; and when he went back to try and put things straight, he was killed, the British army that hoped to rescue him arriving too late. More tyranny and confusion followed, for several years, until at last Sir H. Kitchener overthrew the Mohammedan Mahdi, captured Khartum, where Gordon had died, and established British rule. And now the C.M.S. has a few missionaries there. The work is very difficult ; for the Mohammedans of Khartum are strong opponents of Christianity, and the Pagan people in the great districts farther south are very barbarous and uncivilized. But we may be sure that we are right in obeying our Master's Command to preach the Glad Tidings to them.

I told you in our second chapter of the great Roman Catholic Missions which were in Africa four centuries before ours, and how in the course of time they had almost died out. But in recent years they have been revived and extended all over Africa. Many of the Roman missionaries, English and French and German and Italian, are zealous

and self-denying men, and do good to the ignorant and superstitious natives. We only wish they would give them the real Glad Tidings of Jesus Christ, and the blessed Word of God which tells us the Glad Tidings.

CHAPTER VII

ABOUT MISSIONS IN MOHAMMEDAN LANDS

IN telling about Africa, I mentioned the Mohammedans of the Sudan. I now want to tell you about the Missions in other countries where most of the people are Mohammedans, or (as they are sometimes called) Moslems. These are chiefly in the northern parts of Africa, and in the western parts of Asia. Particularly I shall mention Egypt and Palestine and Arabia and Persia. In other parts of North Africa, and in Syria, and in Asia Minor, and also in Turkey in Europe, there are Christian Missions, though not belonging to our Church. The American Presbyterians and Congregationalists have done a great work, and some Englishmen too. But, as you know, I am only able in this little book to tell you what our own Anglican Church is doing to tell the Glad Tidings.

But first of all, who are the Mohammedans? They are the followers of a remarkable man

who lived thirteen centuries ago, that is, six hundred years after the time of our Lord Jesus Christ. His name was Mohammed, and he was an Arab, living at Mecca in Arabia. The people of that country were then idolaters ; but Mohammed believed that there was one great God Who made all things and Whom all men ought to worship. He knew a little about Christianity, and about the history of the Jews which we read in the Old Testament. He thought that Abraham and Moses and David were great and good men, and that Jesus was the greatest of the Prophets. But he did not understand that Jesus was the Son of God, Who had come down from heaven to save men from their sins, and Who had died and risen again for our salvation. We find his teachings in a book called the Koran, written in the Arabic language. Some things in it are good, especially that there is only one great God ; but then it also tells us that Mohammed himself is the chiefest of all God's prophets and messengers. So the creed which every Mohammedan repeats is this, "There is no god but God, and Mohammed is the Prophet of God." This is very different from our Creed, "I believe in God the Father

Almighty . . . and in Jesus Christ His only Son our Lord. . . . I believe in the Holy Ghost." We know there is only One God, but we know also that there are Three Persons in the One God, Father, Son, and Spirit. And then Mohammed's one God is not like the True God, because the Koran does not call Him Our Father, and does not teach that God is Love. The Mohammedans think that only they can go to heaven, and that they will get there by doing certain things, saying certain prayers regularly, observing certain times of fasting, and so on. A Moslem may be a very bad man, but if he does those particular things he feels sure of heaven. Now we know that God is holy, and hates all sin; and that we are all sinners, and can never hope to gain heaven or God's favour by any doings of our own; and that Jesus Christ came down to save us by His own death on the cross. But all this most Mohammedans do not know, and those who have heard of it deny it and reject it. So they need to have the Glad Tidings told them again and again, and to be much prayed for that they may have the grace to believe and accept them.

The Mohammedans call their religion "Islam," which means "surrender," because they say that no man should fight against God, but all should surrender themselves to Him or do His Will, and if need be suffer according to His Will. That is good teaching, and we are only sorry that the Will they speak of is a sort of hard fate which men must submit to whether they like it or no, and not the Will of a God of Love; and that their "surrender" is not the giving up of themselves to a holy Saviour, to be holy like Him.

Well, there are about 200 millions of Moslems in the world. For after Mohammed's death, his Arabian followers, who were brave and skilful soldiers, conquered country after country, and compelled the people to join the religion of Islam. It is a sad thing that most of these countries were countries which we read of in the Bible, Palestine and Syria and Egypt and Persia and Babylonia. There were thousands of Christians in these lands, and some of them, as well as most of the Heathen, submitted to the conquerors and became Mohammedans. Of course the Christian Churches ought to have been able to

keep their people faithful to Christ, and even to bring to Him some of the invading Mohammedans; but they were like the Church of Ephesus in Rev. ii., they had "left their first love," and had adopted many superstitious ideas and practices. So gradually the Mohammedans overran many countries, and in some parts, as in Persia and North Africa, the Christian Churches were quite put an end to. We may be thankful that some of the Churches did remain faithful, although they were terribly persecuted, and that they continue to this day; but all through the long centuries they have been despised and oppressed, and have done little or nothing to win their Mohammedan neighbours to Christ.

Why do I say "Churches"? Was there not originally one Church? Yes, certainly; but unhappily Christian men have not always been agreed about either the teaching of Scripture or the way to worship God, and so the ancient Church has broken up into several Churches. In these Mohammedan lands that I am speaking of, the most important is called the Orthodox or Greek Church, and there are also the Armenian Church and the Syrian

Church, and the Coptic Church in Egypt, and others. It is quite plain that these divisions have weakened the Christians in those lands, and made them less able to deal with the Mohammedans. There is, indeed, one Church, the Nestorian, which was an active missionary Church more than a thousand years ago. Nestorian missionaries preached all over Asia, even in China, and there were multitudes of Christians, with bishops and churches. But almost all this work was swept away afterwards.

When Christian people in England began to wake up and remember their duty to proclaim the Glad Tidings everywhere—as I told you in the third chapter—these Eastern Churches were thought of. As long as our great war with France was going on, it was difficult to get to the East. But when that war was finished at the battle of Waterloo, the C.M.S. resolved to send missionaries to comfort and help their fellow-Christians who had so long been oppressed by the Mohammedans, and particularly to give them the Bible in their modern languages, which they had not got. If these ancient Churches could be revived, their clergy would be the

right men to tell the Glad Tidings to the Moslems ; and thus, through God's blessing, the lands of the Bible might be won back for Christ.

At first, the bishops and clergy of the Eastern Churches received the Englishmen gratefully, and much good was done for a time by translating the Bible and other books ; but the work only went on for a few years. There is now more life in those Churches than there used to be ; but they have never set themselves to bring their Moslem neighbours to Christ, so this is now the chief work of the missionaries.

It is perhaps the hardest of all missionary works. For the Mohammedans are very proud of their religion, and despise all Christians ; and besides this, in countries like Turkey and Persia, where the rulers are Moslem, it is against the law for any Moslem to become a Christian, and if he does he may be put to death. Fifty years ago, when Turkey and Russia were at war, England interposed against Russia, and what we call the Crimean War took place ; and after that, the Turks, who owed so much to England, promised that there should be religious

liberty, and that if a Turk became a Christian he should not be punished. But the Sultan did not keep his promise, and perhaps never meant to keep it. Both the C.M.S. and the S.P.G. started Missions at Constantinople; several Turks were baptized; the S.P.G. had two converts trained at St. Augustine's College at Canterbury and ordained; and in 1864 the Bishop of Gibraltar held a confirmation for Turkish Christians. But immediately after this, the Turkish police suddenly attacked the mission-houses, closed the book-shops, seized the Christian books, and threw some of the converts into prison. And although for a few years a very little missionary work was carried on, it had at last to be given up.

Meanwhile, the C.M.S. had begun a Mission in the Holy Land, at the request of the Anglican Bishop then at Jerusalem, Dr. Gobat; and in recent years this has been much enlarged, particularly by lady missionaries living in the villages and going in and out among the people to tell them the Glad Tidings, and also by mission hospitals and dispensaries being established, of which I shall say more presently. Besides this, the

Society for Promoting Christianity among the Jews (L.J.S.) works in Palestine, as I mentioned in the fourth chapter. There have always been a few Jews there, though they have been much persecuted by the Turks—for Palestine is still ruled by the Mohammedans, being part of the Turkish Empire ; but latterly thousands of Jews have been returning to the land God gave to their forefathers, and it would be a grand thing if they would there learn to believe in the Lord Jesus whom those forefathers crucified, and to accept Him as their King and Saviour. Also the Anglican bishop, Dr. Blyth, has missionaries of his own for the Jews, and for other work. In Jerusalem there are three churches for worship according to our English Prayer Book, viz. Christ Church, belonging to the L.J.S. ; St. Paul's, belonging to the C.M.S. ; and St. George's, for the Bishop's Mission. And the Eastern Churches—Greek, Syrian, Armenian—have their own chapels too.

Another important Mohammedan land is Persia, which is so interesting to Bible readers as the country of Cyrus and Nehemiah and Queen Esther. Henry Martyn, the devoted

young clergyman I told you of in the third chapter, was the first man in modern times to tell the Glad Tidings to the Persians. They scoffed at him and reviled him, and utterly refused to accept Jesus Christ; but he translated the New Testament into their language before he died. More than fifty years passed away, and then, in 1869, Dr. Robert Bruce, a C.M.S. missionary in India, went to Persia. He revised the Persian Scriptures, and patiently taught many people; and in later years, as in Palestine, the Mission has been extended by the work of lady missionaries and medical missionaries. Several Moslems have been baptized, and some have endured bitter persecution.

The American Presbyterians also have a Mission in Persia; and there is an English Church Mission to the Assyrian Christians, who belong to one of the ancient Churches I have before mentioned, and who live partly in Persia and partly in the Turkish dominions. This Mission is called "the Archbishop's Mission," because it was begun at the wish of Archbishop Benson twenty years ago. It is like the early C.M.S. Missions to the Eastern Churches, to instruct and help the

Christians, but not to bring them into the English Church.

This brings us back from Persia into the famous country lying between Persia and Palestine, the country of the ancient Assyrians and Chaldeans and Babylonians, which the Greeks called Mesopotamia, and through which flow the great rivers Tigris and Euphrates. Here also the C.M.S. has had missionaries, chiefly doctors and ladies, to tell the Glad Tidings to the people of two important cities—Baghdad, which was the capital of a great Mohammedan Empire a thousand years ago, and Mosul, which is near where the old city of Nineveh once stood. This country is now called Turkish Arabia, but Arabia properly begins further south, and it is one of the great closed lands against the Gospel. There are four missionary posts, the outposts of the Christian army, on four sides of this closed land, waiting till God's Providence shall open the gates. First, there is the C.M.S. Mission at Baghdad, on the north; secondly, another C.M.S. Mission at Kerak in the Land of Moab, on the north-west; thirdly, a Mission of the United Free Church of Scotland, at Aden, on the south;

fourthly, an American Presbyterian Mission at Muscat, on the east. The third of them, the Scotch Mission at Aden, was begun at the suggestion of a very good man who did much for the Missions in India and elsewhere—General Haig; and the man who began it was remarkable too—the Hon. Ion Keith-Falconer, who was so clever that he had been appointed Professor of Arabic at Cambridge when quite a young man, and who was also the champion cyclist of England. He went to Aden in 1885, but died a year or two later. I want you to remember that all these four Missions are Medical Missions; and I will tell you why presently.

One more country I must tell you of—Egypt. In the early days of the Church Egypt was partly a Christian land, and some of the greatest Christian men whose writings we still read lived and worked there—Clement, Origen, Athanasius. And there is a Christian Church there to this day, the Coptic Church, which has lived on all through the long centuries, although much oppressed by the Mohammedans, who have ruled in Egypt nearly thirteen hundred years. When the C.M.S. sent clergymen to help the Eastern

Christians, some of them went to the Copts, and a good many Coptic clergy were educated in a college which they had ; but this work after some years came to an end. After that, the American Presbyterians opened useful schools for the people ; and a very good and earnest lady, Miss Whately, a daughter of a great Archbishop of Dublin, also had an interesting school at Cairo. When England took Egypt under her protection twenty-five years ago (1882), the C.M.S. began to send missionaries there to tell the Glad Tidings to the Mohammedans, and this work is still being carried on vigorously. It is easier for a Moslem to be baptized in Egypt than in Palestine or other parts of the Turkish Empire, because England insists on religious liberty.

There is one great country with many millions of Moslems which I have not mentioned—India. But our next chapter will be all about India ; and the people there include even more millions who have other religions.

I want just to tell you about two men, two bishops, who have set a bright example of devotion to missionary work among Mohammedans. These are Thomas Valpy French

and Edward Craig Stuart. French was fellow of University College, Oxford. Stuart, though a Scotsman, belonged to Trinity College, Dublin. In 1850 they went to India together as C.M.S. missionaries, and started a college at Agra. In after years they were widely separated and doing quite different work; and in 1877, in the same month of December, both were consecrated to be bishops, French in Westminster Abbey for the Diocese of Lahore in India, and Stuart far away in New Zealand for a diocese there. Ten years afterwards, French resigned his bishopric; and what did he do? Come home and rest? Oh, no! He resolved to be a simple missionary again, and to give the rest of his life to telling Moslems the Glad Tidings of Christ. He visited several of the lands I have been talking about in this chapter, and at last determined to try and enter Arabia. So he went, quite alone, to Muscat, where there was at that time no Mission, and begged friends at home to pray earnestly for him. So they did; but although he did not know it, nor did they, he had already finished the work God gave him to do; and on May 14, 1891, God called him away, and he

was buried under the cliffs of Arabia on the shores of the Persian Gulf. Two years passed away, and then Bishop Stuart also resigned his bishopric in New Zealand, and dedicated his advancing years, as his comrade had done, to the work of telling the Glad Tidings to Mohammedans. At the end of 1894 he reached Ispahan, the capital of Persia, and twelve years later, up to the time of my writing this chapter, God was still permitting him to be His witness among them. I have not had space in this little book to tell you many stories, but I am sure you will say this one was worth telling.

I have several times in this chapter mentioned Medical Missions. What is a Medical Mission? It is a mission carried on by a doctor who is a Christian missionary. He has his hospital or his dispensary, and he receives sick people and gives them advice and medicine, and tries to cure them. And while they are at his hospital or dispensary, he and his helpers tell them the Glad Tidings of Christ. This is a kind of work which is like what our Lord Jesus Christ Himself did when He was on earth. He taught the people, and He healed them. And He sent His disciples "to

preach the Kingdom of God and to heal the sick." And it is a kind of work which is very fruitful. People who come to get their bodies cured are very ready to hear what the kind doctor and his helpers tell them. In Mohammedan countries, of which I have been speaking in this chapter, it is often hard, and sometimes impossible, to teach and preach in the streets and other open places : either this is forbidden, or it would arouse opposition ; so the Medical Mission is particularly valuable in these lands. The C.M.S. alone has twenty doctors, medical missionaries, in Egypt, Palestine, Turkish Arabia, and Persia.

There is another very important kind of missionary work among the Mohammedans which I must mention. As they think much of their sacred book, the Koran, we take special pains to give them our sacred book, the Bible, which is really God's Book, and is for them as well as for us. Other books are useful too. A very great missionary among Moslems in Persia, India, and Turkey, Dr. Pfander, wrote a book called *The Balance of Truth*, which we usually call by its name in the Hindustani language, *Mizan-al-Haqq* ;

and God has used this book again and again to convince Mohammedans that their Koran is not divine, and to bring them to Christ. And Sir William Muir, one of the British Governors in India, who afterwards became Principal of Edinburgh University, discovered and published three books written by Asiatic Christians in the Arabic language, and they were translated, as the *Mizan-al-Haqq* also was, into Persian and Hindustani. Their names are *The Apology of Al Kindy*, and *Sweet Firstfruits*, and *The Beacon of Truth*. But the Bible, of course, is the most important of all ; and we rejoice that versions of it, or of parts of it, have been made in over four hundred languages, and particularly that the American missionaries in Syria have made an excellent version in Arabic, which so many Moslems speak and read. Also that Henry Martyn translated the New Testament into Hindustani and Persian, and that others have revised and completed the Bible begun by him in those languages. For the Holy Scriptures can sometimes go into Mohammedan countries and cities where missionaries cannot go ; and the Bible Society employs many agents and colporteurs to circulate copies in

all directions. One colporteur in Persia, named Benjamin, belonging (I think) to the Armenian Church, was often flogged by the Persian magistrates for selling the Christian Scriptures, but he went on just the same. At one city the walls were covered with posters warning people not to buy. Benjamin sat down against the wall, right under the posters, and sold more than ever. And we know that God has said, "My Word shall not return unto Me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it."

CHAPTER VIII

ABOUT MISSIONS IN INDIA

WE must now go to that great country, India, and see what was doing during the reign of Queen Victoria to tell the Glad Tidings there. India is indeed a great country. It is more than fourteen times larger than the British Isles, and its people are almost seven times as many. They speak a dozen important languages, and more than a hundred less important ones. And now our King Edward VII is Emperor of all India.

Many people in England call the Indians Hindoos (or Hindus, which is the right spelling). But they are not all Hindus. A Hindu is a man whose religion is the Hindu religion. There are also many millions of Mohammedans in India ; and there are some millions, too, of barbarous people in the hills and the jungles who know nothing of either Hinduism or Mohammedanism, but are more like the Pagans of Africa of whom I told

you, very superstitious, and very much afraid of evil spirits. However, the majority of the people are Hindus, with multitudes of idols, and many very evil customs ; and they have a very hard and oppressive system called Caste, which divides them into many separate sections—some of these not being allowed to eat with others, or to be united with them in marriage. The highest caste are the Brahmans or priests, who are almost worshipped by the lower castes, and who often treat them very badly. I hope you will one day read much more about all this.

When Victoria became Queen, the whole of India was not yet under British rule ; but there were three large divisions of British territory, called Presidencies, each with a great city as its capital—Calcutta in the north, Bombay in the west, and Madras in the south—and in each of these three divisions there was a bishop, and clergymen called chaplains for the English soldiers and government officials and merchants ; and in each there were also missionaries to preach the Glad Tidings to the Heathen, both of the S.P.G. and the C.M.S. Several other Protestant Societies, English, American, and

German, were likewise at work. And the Roman Catholics, French and Italian, were carrying on the Missions they had started three hundred years before.

The largest Missions were in the South, the Madras Presidency, chiefly among people of the Tamil race. There were many thousands of converts, almost all peasants, living in hundreds of villages. In the North, most of the Missions were in the great cities ; but the converts were few, and there were scarcely any of the higher and more educated classes. But a famous Scotch missionary, Alexander Duff, had started a new kind of work. He opened a college at Calcutta, for boys of the upper classes to get a good education ; and many came who wanted to learn English. Then he gave them Bible lessons, and told them the Glad Tidings, and some of them very soon believed in Christ, and were baptized, although their fathers turned them out of their homes, and they lost everything. Other Missions by-and-by started colleges and high schools of the same kind, and although none of them can count very many upper-class converts, there have been enough to be the leaders of their fellow-

Christian Indians. One of the first high schools after Duff's was begun at Masulipatam, on the east coast of India, in the country of the Telugu people. Two C.M.S. missionaries went there, Noble from Cambridge and Fox from Oxford. Noble started the school, and Fox started missions in the villages. The village missions have made many thousands of converts, while the school has only made about thirty; but several of the thirty have been the leaders of the Church. Of the first five, four became zealous Christian clergymen, and others have become so since.

Many of the converts from these schools and colleges have been Brahmans, the highest caste, as I have said. People used to say that no Brahman ever could be converted, because they are so proud and bigoted, and look down upon all others; and indeed it is a miracle of God's grace when one is brought to the feet of Christ. But many hundreds of Brahmans have actually been baptized and become faithful Christians; and most of these were won through the colleges and schools.

But I want now to tell you about some work among the Mohammedans, which, as

I said in the last chapter, is perhaps the hardest of all missionary work.

The Mohammedans are mostly met with in the North of India, especially in great cities like Agra and Delhi, where in former times great and powerful Mohammedan emperors lived and reigned. Agra was actually the city in which Missions in those northern provinces began. Do you remember, in our third chapter, how a converted Moslem, Abdul Masih, was one of the first Indian clergymen, ordained by Bishop Heber? Well, he began to tell the Glad Tidings in Agra in 1813, some years before his ordination; and he was supported by the C.M.S. and used to send interesting reports to England. Among the missionaries in later years was that learned German, Dr. Pfander, whom I mentioned in last chapter, and who made the Mohammedans his particular care, and wrote valuable books specially for them. One of these, the *Mizan-al-Haqq* (which you will remember means "Balance of Truth"), was used by the Holy Spirit to convince several of them in India of the Truth and to lead them to Christ — government officials, merchants,

moulvies (professors), mullahs (priests), who lost everything by becoming Christians. He preached also in the Great Mosque at Delhi—which perhaps you have seen, with its crowd of worshipping Moslems, in the “living pictures” of the cinematograph; and in 1854 the S.P.G. began a Mission in that city, which is one of that Society’s most important works to this day. At these two cities two colleges like Duff’s and Noble’s were established—St. Stephen’s at Delhi by the S.P.G., and St. John’s at Agra by the C.M.S. The latter was started in 1850 by those two missionaries French and Stuart, who afterwards both became Bishops, as I told you in last chapter.

Just a year before this, in 1849, a new Province was added to British India. Far to the north-west, beyond the British boundary at that time, lies the splendid country called the Punjab. Most of the inhabitants are Mohammedans, but there are many Hindus too, and also a people called Sikhs, who have a curious idol of their own, a great book called the Grunth. At that time the Sikhs had ruled the country, but they had attacked the English forces and been defeated, and we

had made the Punjab a British province. Some of the British governors and generals were earnest Christian men, particularly two able brothers, Henry and John Lawrence. These good men at once invited missionaries to come into the Punjab and tell the Glad Tidings. The first to go were American Presbyterians, and then the C.M.S. The great cities of Lahore and Amritsar were taken as stations, and presently also a very dangerous place, the city of Peshawar, far away at the foot of the mighty mountains that separate India from Afghanistan—dangerous because the Afghans and other Mohammedans who dwelt there were very fierce against any religion but their own, and thought that killing Christians was really one way to please God. But Sir Herbert Edwardes, the British governor there, declared that it is always safest to do our duty, because then God will protect us; and he said to the missionaries, Come! And they went—Dr. Pfander and Robert Clark, a young clergyman from Cambridge; and no missionary has ever been murdered at Peshawar,¹ though they have often been in peril.

¹ Except one, a Presbyterian, who was shot by his own servant, not on religious grounds.

Hundreds of Mohammedans have been converted to Christ in the Punjab, and some of them have been very remarkable men. There was an Afghan brigand who became a British soldier, Dilawar Khan ; there was a learned and famous moulvie (professor) who had heard Pfander at Agra, and who became a faithful clergyman of the Church, Imad-ud-din ; also many others of whom I hope you will read some day. In those years there were also many Hindus brought to Christ who were Brahmans. Now the Brahmans, as I have said, are the highest or priestly "caste" in India, who think of themselves, and are thought of by the people, almost as gods, and who look down upon all other "castes" and classes. It is a great miracle of God's grace when a proud Brahman is willing to come as a sinful man to Jesus Christ as his Saviour, especially as he is sure to be cast out by all his friends and relations, and reckoned by them as dead. And yet the Holy Spirit has shown His mighty power by drawing many Brahmans into the Church of Christ. Among those converted in the years I am telling you about, that is, fifty years and more ago, were several who became faithful clergymen of the

Church. There were Nehemiah Goreh, and Samuel Nand, and Krishna Mohun Banerjea (a convert at Duff's College), and Appaji Bapuji, and Manchala Ratnam, and many others, whose histories I should like you to read.

But in the middle of it all a great calamity fell upon India. The larger part of the British army there were not Englishmen but Indians, both Hindus and Mohammedans, though the officers were English. In 1857, many thousands of these Indian soldiers mutinied, killed their officers, killed all the other English men, and women, and children they could catch, and tried to drive us all out of India. Terrible fighting took place, and brave English generals, like Henry Lawrence and Havelock and Nicholson, were killed in battle, or fell sick and died. The dreadful massacre of ladies and children at Cawnpore, and the sieges of Delhi and Lucknow, will never be forgotten, and you must read the whole thrilling story. Now there were people who said that all this came of preaching the Christian faith. Why, said they, can't you let the Hindus and Moslems alone? Are not their religions good enough for them? Why make them angry by trying to convert

them? But these people were sadly mistaken. In the South, where the Missions were most successful, there was no Mutiny. In the Punjab, where the British governors and statesmen and generals had openly helped Missions, there was no Mutiny. And it was these very Punjab men, headed by John Lawrence, who did the most to defeat the mutineers and restore peace and British rule. God honoured them because they honoured Him. Of course they never showed special favour to Christians. They were strictly just to all. If, for instance, there were three clerks in a government office, a Moslem, a Hindu, and a Christian, these godly governors would promote the best clerk of the three, whichever was his religion. So the people trusted them, and all the more because they openly said they wished all were Christians; while other English governors who cared nothing about religion were not trusted, because the people could not believe that they really cared nothing, and thought they would try and convert them in a secret and deceitful way!

But the great Mutiny did one good thing. It made the English people care more about

India ; and although the Missions suffered sadly, they were quickly revived with greater energy. Several missionaries and Indian Christians were killed. At Delhi and Cawnpore the S.P.G. missionaries were murdered ; but at both cities, and at other stations, both S.P.G. and C.M.S., the Missions became much stronger afterwards. All over India the Missions were helped by noble men who had high positions under Government. Some of them were governors of provinces ; some of them were officers in the army. John Lawrence, who had ruled the Punjab so well, became Viceroy of India, the highest of all the offices abroad under the British Crown ; and afterwards the Queen made him Lord Lawrence. Sir Bartle Frere was Governor of Bombay, and Sir Charles Trevelyan of Madras ; Sir Robert Montgomery and Sir Donald Macleod were Lieutenant-Governors of the Punjab, and Sir William Muir of the North-West Provinces ; and among others in high posts were Sir R. Temple, Sir Henry Durand, Sir Henry Norman, Sir Henry Ramsay, Sir Arthur Cotton, and Generals Lake and Reynell Taylor, all of them friends of Missions.

Some of these officers, military and civil, took an active part in starting new Missions. For example, they raised money to establish one in the beautiful Valley of Kashmir, which is beyond the Punjab, and at the foot of the mighty Himalaya mountains; and they invited a Scotch doctor, Dr. Elmslie, to come out and work a medical mission there under the C.M.S. Then one officer, General Reynell Taylor, gave the C.M.S. £1000 to extend its work on the Afghan frontier. Others helped to carry the Glad Tidings to the ignorant and barbarous tribes in the hills and jungles, tribes that were in India before the Hindus came in three or four thousand years ago. These tribes are called by many different names—Kols, Santals, Gonds, Bheels, &c.; and the Gospel has been very successful among some of them. There were missionaries also who were rich men, and gave large sums of money to the work: Mr. Baring, for instance, and Mr. George Maxwell Gordon, a very self-denying and devoted man, who started new Missions in the Punjab and on the frontier. Gordon, like his great namesake in Africa, was killed when he was trying to do good. In 1880

the British were at war with the Afghans, and Gordon went with the army as a chaplain for the troops ; and he was shot while trying to save a wounded soldier.

I have not said much about the Missions in South India ; but they had a much larger number of converts than those in the North. Both the C.M.S. and the S.P.G. were all this time winning many hundreds of the Tamil people year by year in Tinnevelly, which is a province about the size of Yorkshire, divided between the two Societies. The S.P.G. also worked among Tamils in other districts, Tanjore and Trichinopoly, where Missions had been started a hundred years before by the old German missionaries of the S.P.C.K., whom I mentioned in our second chapter. Both Societies also were working among another South Indian people, the Telugus ; and the C.M.S. had a very interesting Mission in Travancore, a country in the extreme south-west governed by an Indian Prince. In Travancore there has been a Christian Church from very early days. Some say that the Apostle St. Thomas founded it, but this is not likely. It is, however, called the Syrian Church, because the Church in Syria sent it

its bishops. When the C.M.S. missionaries first went there, they tried to revive the spiritual life of this Church, for it had then very little ; and now there is a large section of it which is very earnest. But after all, the people of the country are mainly Heathen, and most of the work done has been among them ; which was very necessary, because the Syrian Church, like the other Eastern Churches, had for hundreds of years given up preaching the Glad Tidings to them.

Now this reminds me of a very important thing which I want you to remember. We give our money to send out missionaries to the Heathen, but when a good many of the Heathen have become Christians we cannot go on always providing them with clergymen and churches and teachers and schools. This they should do for themselves, just as I told you (in the fifth chapter) the Churches in the Colonies do ; and then the missionaries can go further on and tell more of the Heathen the Glad Tidings. So we train the converts to manage their own church affairs and support their own pastors. Besides which, we want them to tell the Glad Tidings themselves to their countrymen. They can do this better

than the missionaries can. They know the language and thoughts and feelings of their own people better than any foreigner can know them. Well, in South India the Indian Christians have learned to understand all this. A great many of the congregations in Tinnevely and other Tamil districts, and in Travancore, and in the Telugu country, and in the city of Madras, do manage their own church affairs, having their own church councils and committees for this work. And several of them do support, or nearly support, their own clergy, with a little help still from us. But how did they get their clergy? First of all, some of the best converts were trained by the missionaries to be teachers and evangelists. Then, by-and-by, the best of these were taken and trained for the ministry of the Church. These worked under the missionaries as the curates in England do under the vicars, and then, by-and-by, they became what we should call vicars—pastors of the congregations. Several hundred Indians have been ordained to the ministry of the Church.

But to get all this done, two other things were wanted. First, colleges to train the Indian clergy; secondly, bishops to ordain

them. Both these wants have been supplied. First of all, the best of the missionaries were set apart to train the men who were to be clergymen, and then colleges were opened for the men to come together in and be taught. These were called Theological Colleges, or Divinity Schools, which mean much the same thing ; and there had to be many of them, in different parts of India, because the men to be trained belonged to such different races and spoke such different languages. Both the S.P.G. and the C.M.S. provided several such colleges. One of the most interesting was started at Lahore, in the Punjab, in 1870, by Mr. French, the learned missionary from Oxford whom I mentioned before ; and he taught his Indian students Greek and Hebrew, that they might be able to read the Holy Scriptures in the languages they were first written in. In several other colleges since then the same teaching has been given ; but many of the Indian clergy, who are pastors of poor and ignorant people, have not needed to know so much, and these have been taught in a simpler way, and often do not even learn English.

Then about the bishops. For many years

there were only three—at Calcutta, Madras, and Bombay. I cannot mention all the good men who were bishops of those great dioceses. Of Heber I told you before. Daniel Wilson of Calcutta lasted twenty-six years, and died during the great Mutiny. His successor, Cotton, a very able man, who did much for the education of the people, was drowned in the river Ganges. Gell, of Madras, was bishop forty years, and ordained more native clergymen than any other bishop in any part of the world. At last, in 1877, two new dioceses were formed, and several others have been added since. It has been a good thing that thirteen missionaries have at different time been appointed to these dioceses, viz., Caldwell, Strachan, Whitley, Lefroy, Westcott, Chatterton, Whitehead, of the S.P.G.; and French, Sargent, Speechly, Hodges, Clifford, Gill, of the C.M.S.; besides two others, Poole of C.M.S. and Bickersteth of S.P.G., who were sent from India to be bishops in Japan. It is always good when a missionary is made bishop, because he knows the people best, and often the language. But other men who went out from England have done excellent work.

You will remember that in our chapter on Africa (chap. vi.) I told you of the Universities' Mission at Zanzibar. Well, in India also University Missions have been established. There is the Oxford Mission at Calcutta, a band of clergymen, Oxford men, who seek to win the educated Hindus to believe in Christ. There are the Cambridge Mission at Delhi, and the Dublin Mission in the Chota Nagpur district, which work in connection with the S.P.G. The work at Delhi is extremely interesting, among both the upper and lower classes. But while these missions are carried on entirely by clergymen from the three universities, you must not suppose that all the University men who are missionaries in India belong to them. The S.P.G. has 23 from Cambridge and 10 from Oxford; the C.M.S. 48 from Cambridge and 9 from Oxford; 90 altogether from these two universities.¹

In our last chapter I showed you how useful Medical Missions are in Mohammedan countries; and perhaps you will ask whether

¹ The two Societies have also about sixty graduates in India (including medical) from Dublin, Durham, London, &c.; also some twenty women graduates.

there are any in India, as so many Moslems are there. I have already told you how one was started in Kashmir; and it has been a great blessing ever since. The North-West Frontier, where almost all the people are Moslems, and most of them fierce and fanatical Afghans, is just the place for such work; and the C.M.S. has now five important Medical Missions there, besides three in the Punjab and two in Kashmir, with altogether twenty doctors and several trained nurses. It is wonderful how the wild people in the mountains come down into the plains and valleys to get healed of their diseases or their wounds at the mission hospitals. They often go home again with grateful hearts, and knowing something of the Great Physician, our Lord Jesus Christ. A few years ago, one of the wildest tribes rushed down upon a town called Tank, and burnt it and killed many of the people; but they spared one building, and that was the mission hospital. But Medical Missions are really useful everywhere; and there are some in other parts of India. The S.P.G. has two or three, particularly an important one at Delhi.

Now some of the doctors who are seeking

in this way to do good to both the bodies and the souls of the Indian people are ladies, just as I told you was the case in Persia. And this brings us to the Women's Work going on in India. The wives of the missionaries have always done good service by their intercourse with the women ; but in the last thirty years a great number of unmarried ladies have gone out to India to give their whole time and strength to telling the Glad Tidings. They are sent out by the great Missionary Societies and also by two smaller Societies which only employ women, the Church of England Zenana Missionary Society and the Zenana Bible and Medical Mission. They have done, and are doing, four different kinds of work :—

First, they manage Girls' Schools. Many of these are very simple, only teaching a little of "the three R's," with Scripture lessons. Others are much higher, and train Christian girls to be teachers themselves.

Secondly, they visit the Zenanas. What is a zenana? It is the inner part of an Indian house, where the ladies and girls of the family live. In India the women of the higher classes never go out, except now

and then in a closed carriage, so that they can neither see nor be seen ; and no man outside the family is ever allowed to speak to them or see them ; so of course the only chance of their hearing the Glad Tidings is for Christian ladies to visit them at home.

Thirdly, they visit the humbler women, particularly in the villages. A missionary lady leaves the town or village where she lives, for perhaps a fortnight, and goes from village to village, sleeping in a tent which is carried with her, and spending each day in gathering the women round her and telling them the Glad Tidings. These poorer women do not live in zenanas, and are much in the open air ; but still it is only women who can properly speak to them.

Lastly, the ladies who have been trained to be doctors and nurses work among the patients in the hospitals. They have separate hospitals for the women, and they also help in the men's hospitals.

So how much a Christian Englishwoman can do as a missionary ! We should indeed thank God that so many have given themselves to His service in this way.

CHAPTER IX

ABOUT MISSIONS IN CEYLON, BURMA, BORNEO, ETC.

THERE is a strange religion in the Eastern parts of Asia which began in India more than two thousand years ago, but which is not found in India to-day. At least, not in what we commonly call India. But it is very powerful in the country of Burma, which is part of our Indian Empire, and also in the large Island of Ceylon, which is close to India. This religion is Buddhism.

Five or six hundred years before the time when our Lord Jesus Christ was upon earth, and soon after the Jews came back to their own land after the Babylonian Captivity, a prince was born in North India named Gautama. He was wearied with the pleasures of the world, and was not satisfied with the Hindu religion and its worship of idols and sacrifices of animals. So he left his royal home, and led a self-denying life, thinking

that if he no longer cared for earthly things, and in fact ceased wishing for anything, he would find peace, and be a *Buddha*, which means an Enlightened One ; and that after death, some day or other, he would forget everything, and be like a person asleep, which he called being in *Nirvana*, and that this was the way to be happy. He knew nothing of a Loving Father in Heaven, and worshipped no god at all. But he was in some ways a good man, and he taught good rules for daily life. He has ever since been called Buddha, and his religion Buddhism ; and it is now believed by many millions of people in Ceylon and Burma and China and Japan and other Eastern countries. There is no caste among the Buddhists, as there is among the Hindus. Buddha declared that all men were equal ; and this was one cause of his success. They have no Supreme God, but they pay great reverence to huge images of Buddha with his calm face ; and in some parts they do worship various idols. Do not you think that the Buddhists ought to be told of our Saviour, and of the real way to be “enlightened” and find peace, and of the glorious “life of the world to come” ?

Ceylon is a beautiful island, belonging to Great Britain. You know Bishop Heber's missionary hymn, "From Greenland's icy mountains," and how it says—

"What though the spicy breezes
Blow soft o'er Ceylon's Isle ;
Though every prospect pleases,
And only man is vile. . . ."

It is quite true that there are "spicy breezes," and that "every prospect pleases." Is it true that "man is vile"? Well, the people of Ceylon are not more "vile" than others ; but there is much that is "vile" in all our human nature, and certainly in all heathen lands. Most of the people are called Singhalese, and they are Buddhists ; but there are also many Tamils, of the same race as the Tamils in South India, and they are not Buddhists, but belong to the Hindu religion. What, then, has been done to tell them of Jesus Who "saves His people from their sins"? Ceylon used to belong to Holland, and the Dutch insisted on the people calling themselves Christians, and would not let them be government officials or even farmers unless they did. That was not the

way to make them true Christians ; and when England took the Island from the Dutch in 1796, and told the people they were free to have what religion they liked, thousands gave up their Christian profession, and openly became Buddhists again.

So when the first missionaries from England went to Ceylon, they found that most of the Singhalese had quite wrong ideas about Christianity ; and this made all the work very hard indeed. A man could say, "I was a Buddhist, and afterwards a Christian ; but I have become a Buddhist again, and like it best." Moreover there were many Roman Catholics, descended from the inhabitants of Ceylon when it belonged to Portugal, before the Dutch period ; and these Roman Christians were almost like Heathen, some of the chapels having images of Buddha and of our Lord's Mother side by side, and the processions being led by heathen "devil-dancers." For many years the C.M.S. missionaries, who first went out in 1817, could do little except gather the children into Christian schools ; and the S.P.G. missionaries, who arrived in 1840, found the same difficulty.

In later years it has been quite different. Many thousands of true converts have been baptized, and no Mission has been able to send more touching accounts of unselfish Christian lives and peaceful Christian deaths. There are fine colleges, and good schools; and there is a band of excellent Singhalese and Tamil clergymen. There are many English people in the Island, merchants at the ports and tea-planters in the interior; and as the leading Singhalese and Tamil clergymen and laymen understand the English language, they combine together happily in the Synods and Conferences of the Church. For the Church in Ceylon is something like the Colonial Churches I told you of in the fifth chapter. It now has its own laws and regulations, and largely supports its churches and clergy, and elects its own bishop, who is called Bishop of Colombo—Colombo being the chief city and a great seaport, with ships in its fine harbour from all parts of the world.

Burma is a large country lying to the east of India. Its people also are mostly Buddhists. The first man to take the Glad Tidings to the Burmese, in 1808, was a son of William Carey, the great Baptist missionary whom I

mentioned in the third chapter ; but he did not stay very long, and the real work was begun by a more important man, an American Baptist, William Judson, who went in 1813. He is one of the great heroes of the mission-field, and his first wife one of the great heroines, whose stories you ought to read. His labours were untiring, and his sufferings were great. The king of Burma was a cruel tyrant, and Judson was nearly two years in a horrible prison, while his wife was sick and alone. But in 1826 a war between the British in India and the Burmese ended in a large part of Burma being taken by England.

The Church of England Mission in Burma is one of the most important works of the S.P.G. It was begun in 1859. In the next year the most famous of the missionaries, Dr. Marks, went out, and by his ability as a teacher he won great influence. At Rangoon, the capital, St. John's College was opened ; and many of its scholars have been converted. After a time Dr. Marks went to Upper Burma, which was still an independent kingdom, and did a remarkable work at Mandalay, the capital. The king built a church for him, and Queen Victoria gave a font for it, in

which converts should be baptized. But by-and-by the king turned against the English, and another war ensued, which led to Great Britain taking the whole country (1885). The first Bishop of Rangoon, Dr. Titcomb, was consecrated in 1877 ; but after five years he was so injured by a bad fall, that he had to retire, and was succeeded by a medical missionary of the S.P.G. from Tinnevely, Dr. Strachan, who did important work for many years ; and then by Dr. Knight.

The most interesting part of the work in Burma has not been among the Burmese, but among the Karens, a lower race living in the mountains. Several thousands of them have been baptized, and there are thirteen Karen clergymen. There are also many Tamils from India at Rangoon and other chief cities, and also Chinese, so that the Mission works among four races and in four languages—Burmese, Karen, Tamil, and Chinese ; and other tribes, speaking other tongues, have not been neglected.

If you look at the map of Asia, you will see that to the south of Burma there is a very long strip of land, the Malay Peninsula, stretching away towards a multitude of islands.

Part of this long strip, and some small islands close by, belong to the British Empire; and these possessions are called the Straits Settlements, because they are on the narrow straits between the Peninsula and the Island of Sumatra. Here, too, the S.P.G. has some missionary work. It began in 1861, at Singapore, a little island at the very end of the long peninsula. Singapore is a great seaport and centre of trade, because all the vessels going to or coming from China call there. Another important port, Penang, is also on an island. In these and other like places there are many Englishmen; and the S.P.G. has always tried to provide churches and clergy for the spiritual good of our countrymen in far away countries and cities. In these Straits Settlements it does so as well as trying to reach the natives, who are of many races and religions—Mohammedan, Hindu, and Buddhist. At Singapore there are Christian services in eight languages. There are many thousands of Chinese; and an excellent Chinese Girls' School does much good, which was started many years ago by an earnest Christian lady, Miss Cooke, and is now worked by the Zenana Society.

You will see in the map that a great many islands, large and small, almost cover the ocean to the south and east of the Malay Peninsula. These form the Malay Archipelago. The Malay people are a very active race, and most of them are Mohammedans. Nearly all the islands, with thirty-five million souls, belong to Holland; and some remarkable work has been done of late years in Sumatra and elsewhere by Dutch missionaries. One of the islands, Borneo, is the second largest island in the world (New Guinea being the largest), and is three times the size of Great Britain. But a part of Borneo belongs to England, and there the S.P.G. has two groups of missions. They began in a remarkable way. Seventy years ago a young Englishman, James Brooke, resolved to live among the people of Borneo and try and improve them. He at length became Rajah (ruler or prince) of a part of the country called Sarawak, and in 1847 a clergyman was sent by private friends to minister to the people. Very soon the S.P.G. took up the work, sent other men, and found the money. That first clergyman, Mr. McDougall, became bishop in 1855, and his consecration at Calcutta was the first

consecration of an English bishop outside England. Another large district of Borneo, the size of Ireland, was taken in 1881 by a British Company with a royal charter (like those I mentioned before); and there also the S.P.G. started a mission.

The people of Borneo are partly Malays and partly Dyaks, a strange and barbarous tribe with shocking customs, particularly "head-taking," which means that a man kills as many enemies as he can and carries off their heads, which are used (among other ways) for wedding-presents! It is a wonderful proof of the power of the Gospel that some thousands of these people have given up their savage ways and been baptized into the Church of Christ. There are also large numbers of Chinese on the coast of Borneo, and a good many are Christians, two of whom have been ordained to minister to the rest. The present bishop, Dr. Hose, has superintended all these missions in the Straits Settlements and Borneo for twenty-six years. He is called Bishop of Singapore, Labuan, and Sarawak.

To the north-east of Borneo you will see a large group of smaller islands called the

Philippines, altogether about the size of the British Isles. These belonged to Spain for more than three hundred years, but when Spain and the United States were at war a few years ago, the Americans took them, and have kept them. Then our sister Church in America resolved to start a mission there, and sent an able clergyman at Boston, Dr. Brent, as bishop. The people are partly Spanish and partly Malay, partly Roman Catholic and partly Heathen; and Bishop Brent has found the work before him exceedingly difficult.

This chapter has given us just a glimpse of various Missions which are not so much talked about as those in Africa and India and China; but the need for them is just as great. Everywhere there are millions of people who know nothing of Christ; and it is our business to see that they are told the Glad Tidings of His salvation.

CHAPTER X

ABOUT MISSIONS IN CHINA

OUR next mission-field to visit is China, the most populous country in the world, and whose history goes back thousands of years. There is no empire or kingdom which has lasted so long. Before the days of Abraham, the Chinese Empire existed ; and it still exists to-day.

The Chinese people know nothing of our God and Father, the Creator of heaven and earth. At Peking, their great capital, there is a grand temple for the worship of "Heaven," but no one except the Emperor may offer the worship ; besides which "Heaven" is not a person at all, whom we can love and obey. The educated people in China are what we call Confucianists. They very highly honour a wise philosopher named Confucius, who lived about the time that the Israelites were in captivity in Babylon ; and they read old books which

tell what he said. They have learned some good things from him, but nothing about our True God. Then most of the common people are Buddhists, a religion of which I told you in last chapter, and which does not make the many millions in Asia who believe it happy, or tell them how to get rid of sin, or assure them of a heavenly home. There are also in China people called Taoists, who follow the teachings of a third man, named Lao-tse, who lived in that same ancient period, some five hundred years before Christ. They are very superstitious, and the horrid figures of Chinese idols which you see in pictures are Taoist. The Chinese mandarin or learned man, who follows Confucius, looks down upon the Buddhists and the Taoists; but if his father dies, he will send for a Buddhist priest in his yellow robe to chant prayers over the grave; and if his little son is ill, he will send for a Taoist priest in his grey robe to "cast out the devil" which he fancies has got hold of the child. So a Chinaman may be a Confucianist and a Buddhist and a Taoist all at once. But there is one thing which all the Chinese do. They all pay a kind of worship to their

own forefathers. "Ancestral worship," as it is called, is the real religion of China.

So we see that the Chinese are in sore need of the Glad Tidings of Jesus Christ. And they deserve to hear them; for they are a great nation, and there is much in them that is good; and when they do become Christians, they become—many of them—true and devoted followers of the Lord Jesus. I must now tell you a little of what has been done to teach them.

In our sixth chapter I mentioned the Nestorian Church, which formerly sent missionaries all over Asia, and even to China. At one of the Chinese cities, Si-Ngan-fu, there is a monument dated A.D. 781, more than eleven centuries ago, which describes the spread of Christianity in China at that time. Five centuries later than that, a monk from Monte Corvino in Italy, called Friar John, went to China, the first missionary from the Roman Church; and others followed him. But, as far as we know, all this work disappeared after a time. Francis Xavier, the most famous of Roman Catholic missionaries, tried to get into China, but died on a neighbouring island; and his

comrade, Valignani, thinking of the closed empire, exclaimed, "O Rock, Rock, when wilt thou open to my Lord?" But other Italians did get in, and made many converts, although there was frightful persecution; and there are now some 700,000 Chinese Christians attached to the Church of Rome.

The first Protestant missionary to China, Robert Morrison, went out in 1807, just one hundred years ago. At that time the Chinese would allow no foreigners to enter the country, except certain merchants at Canton; and Morrison had to live there, toiling for years at the hard work of making a Chinese grammar and dictionary, and a translation of the Bible. He and those who followed him could do scarcely anything else; for the Emperor of China proclaimed that the Christian religion was "the ruin of morals and of the human heart," and was therefore strictly prohibited; and any one who tried to teach it was to be executed or imprisoned. When Queen Victoria came to the throne of England, missionary work in China was still almost impossible.

But very soon after that, England and China were at war. It was not a war for us

to be proud of, for we attacked the Chinese because they tried to prevent us from bringing opium from India to sell to the people ; and this was a wrong thing for us to do, because opium-smoking is a dreadful evil in China, as bad as getting drunk in England. However, of course our ships and soldiers overcame the Chinese ; so we took the island of Hong Kong, and kept it, and also insisted upon certain great cities on the coast being open for foreigners to live and work in. And then many missionaries from both England and America went to those cities. So 1842 is the real date of British Christian Missions in China.

I am sorry to say that the Church of England was very backward in the enterprise. The S.P.G. could not then send men to China, because it had been established only to work within the British Empire (though since then it has been enabled to make the world its field). The C.M.S. did send two men in 1844, and six more within the next five years, all the eight being from the Universities of Oxford, Cambridge, and Dublin. In 1849, one of them, Dr. George Smith, was consecrated Bishop of Victoria

(the British city on the island of Hong Kong), so that he might superintend the Church Missions in China. The American Church had already put a bishop, Dr. Boone, at Shanghai, one of the cities which had been opened to foreigners, and which has since become the greatest of them all. The principal C.M.S. Missions were at two other of these open cities, Ningpo and Fuhchow.

In 1858 and 1860 there was another war with China, which also, I am grieved to say, was partly caused by our opium trade; but it ended in the opening of other cities, and in the Chinese Government promising not to persecute converts; and missionaries were then able, with proper caution, to travel into distant parts of China, though they could not live there. But it was not until 1876 that the Empire began to be really open freely for the preaching of the Glad Tidings. By that time the S.P.G. had found itself able to send men into foreign countries, and in 1872 two of its clergy went to Chefoo, in the North. There were then two English bishops, Russell and Burdon, both of them C.M.S. missionaries; and in 1880, Russell having died, the Missions were divided between three.

Bishop Burdon, at Hong Kong, kept the South ; a new bishop was appointed for the Middle Provinces, which were called Mid China, the Rev. G. E. Moule of the C.M.S. being chosen for the post ; and another new bishop for the North, the Rev. C. P. Scott, one of the first two S.P.G. men, being chosen for this post. At the same time the C.M.S., which had begun a Mission at the great capital, Peking, in the far North, handed over its work there to the S.P.G. ; so, as far as the English Church was concerned, the S.P.G. was to care for North China, and the C.M.S. for Mid China and South China. The American bishop, at the same time, was superintending the work of his Church, which was also in the Middle Provinces. By that time there were more than a thousand converts who were the fruit of the Church Missions, and ten or twelve Chinese clergymen.

But the Church Societies had still only a comparatively small part of the missionary work in China. The Presbyterians, Methodists, and Congregationalists, American as well as English, were together doing a great deal more. But there was another Mission which was fast becoming the largest of all,

the China Inland Mission. It was founded in 1866 by a very devoted man, Mr. Hudson Taylor, who had been in China some years before that; and its members belonged to various denominations, a few of them to the Church of England. From 1876 onwards Mr. Taylor and his comrades were travelling all over the interior provinces, visiting hundreds of cities and towns where no missionary had been before; and thus they led the way for the missionaries of other societies, besides setting them an example of zeal and self-sacrifice. I told you in the fourth chapter how in 1885 the band of earnest men went out who were called the Cambridge Seven; and one of them, Mr. Hoste, who was an officer in the army, is now the head of the Mission in succession to Mr. Taylor. Another, Mr. Cassels, is now Bishop for Western China.

All the Missions have made great progress since those days. This progress is largely due, under the blessing of God, to three branches of the work which I have mentioned in other chapters. First, Medical Missions. Although the Chinese are very clever in many ways, their doctors have little knowledge of the human body, its flesh and bones

and blood ; and they do not know how to cure diseases or heal wounds, or what to do with a broken limb. Many of their ways of treating the sick and the afflicted are shockingly cruel. Not that they mean to be cruel, but they know no better, and their ignorance causes terrible suffering. So the people flock to the missionary hospitals and dispensaries ; and when there they hear the Glad Tidings, and learn about the True God and His Son Jesus Christ.

Then secondly, Christian women have gone to China in large numbers, and have worked earnestly to tell the Chinese women and children of the Saviour. They have had to bear much that is very disagreeable and even painful, especially when travelling in the interior ; for the Chinese houses and inns are dreadfully dirty, and the people look on the missionaries as foreign “devils” until they know them and have learned how kind and good they are. Sometimes English ladies have been stoned and beaten and turned out of a town or city ; and often they have been reproached as bad people living wicked lives. But they cheerfully run all these risks for the Lord’s sake.

Thirdly, much pains has been taken to train Chinese Christians to be evangelists and teachers and clergymen. The C.M.S. has colleges for teaching them at Hong Kong and Fuh-chow and Ningpo ; the S.P.G. has one at Peking ; and the American Church has one at Shanghai. The Ningpo College, which was a particularly good one, was conducted for more than twenty years by an able missionary, the Rev. J. C. Hoare, who afterwards became Bishop of Victoria (Hong Kong), and was unhappily drowned in a great storm in 1906. About fifty Chinese clergymen have been ordained. Of course they are much better teachers and preachers than the foreigner can ever be, because they speak in their own language and understand the Chinese way of thinking.

And so by these and other means, through the blessing of God upon all branches of the work, the Anglican Missions, English and American, have now about 25,000 Chinese Christians ; while the other Protestant Missions have nearly ten times as many between them.

What sort of Christians do you suppose these are ? Of course many of them are very imperfect, just as Christians here in England

are. You must always remember that our sinful human nature is the same everywhere, and also that converts from Heathenism have many more temptations and difficulties than we have at home. But do you think you could be faithful to Christ if it meant that you were to be cruelly tortured and put to death? I am afraid that the faith of many of us would fail if we were face to face with that. Well, Chinese Christians have again and again suffered torture and death rather than sin against the Saviour they love by denying Him or honouring the false gods of their neighbours. I do not think any Christians in the world, or at any time in the whole history of the Church, have been braver or more patient than those in China. In every persecution, from the days of our Lord Jesus Christ till now, there have always been some who gave way, as St. Peter did that night at Jerusalem; and I am sure they have been terribly sad about it afterwards. But in China there have been very few. A few years ago, in 1900, there were shocking massacres; some of the Christians were roasted to death with kerosene, and others hacked into small pieces with swords, and

others buried alive. Most of them would have been spared if they would have denied Christ. And the wonderful thing is that year by year the number of new converts is larger and larger. How is that? It is all the work of the Holy Spirit in showing them that Jesus Christ is worth having as King and Saviour, even though they may have to suffer for it.

It is not the Chinese Christians only who have suffered. Many missionaries have been killed at different times, and in that year I was just speaking of, 135 were cruelly slaughtered, and 53 of their children, 188 in all. Of these, 78 belonged to the China Inland Mission. There were no Anglican missionaries in the parts where the worst massacres took place; but the S.P.G. lost three good men, and Mrs. Scott, the wife of the Bishop in North China, died from the pain and anxiety caused to her when the Chinese were attacking the British at Peking. And a great many missionaries who escaped had to bear sad sufferings. The C.M.S. and the Zenana Society had their worst loss five years before, when one of the noblest missionaries, R. W. Stewart, was

killed, with his wife and two children and several other ladies.

What do we do to the guilty people in these cases? Do we punish them? But how can we? If a German or a Frenchman were murdered in England, should we like Germany or France to come and punish the murderer? No, we should say, let us do that ourselves. And sometimes the Chinese Government have punished men for such things; but not always. Well, then perhaps you ask, ought we not to protect our missionaries, or make the Chinese Government protect them? But if the missionaries go into the interior, how can British ships or soldiers get there to protect them? Even suppose they could, the missionaries do not wish to be protected. They would be sorry indeed if British soldiers and sailors, or the Chinese either, were to be wounded and killed in order to make them safe. Far rather would they suffer and die themselves! Suppose they do—what then? They only go to their Lord in heaven a little sooner!

In the last two or three years China has been wonderfully waking up. For thousands of years it had gone on in the same old-

fashioned ways ; but lately the Chinese have seen how Japan has become one of the most powerful nations in the world by copying England and Germany and the United States in many ways, and are thinking of doing the same. They are making railways and telegraphs, and they are opening schools and colleges. So now is the time when we ought to be more earnest than ever in telling them the truth of God. In China almost all the converts have been from the poorer and uneducated classes. In India, as we have seen, there have been many of the higher classes, and in Japan, as we shall see by-and-by, still more ; but not in China. Perhaps now, if the missionaries are able to take an active part in the new education the people are asking for, we may find even mandarins becoming Christians.

Among the very few Chinese gentlemen and ladies who have believed in Jesus Christ were a Mr. and Mrs. A Hok, who were converted at Fuh-chow nearly thirty years ago. Mrs. A Hok did a wonderful thing. She came to England, the first Chinese Christian lady who ever crossed the sea. She could not walk, for her feet had been bound up from the

time she was a baby, according to the cruel Chinese custom, and when she was grown up they were only two inches long, which made her a great beauty! Yet she came over under the care of a lady of the Zenana Society, and went all about England and Ireland and addressed more than one hundred meetings—not in English, for she knew only a very few words, but in Chinese,—Mrs. Stewart (who was afterwards murdered, as I told you before) translating for her. She earnestly begged English ladies to go to China, and was much disappointed because they did not say they would. But God used her words, and since she was here more than one hundred have gone out to her own Province, Fuh-kien, alone, besides many to other parts. But hundreds more are wanted!

CHAPTER XI

ABOUT MISSIONS IN JAPAN AND KOREA

IF you look at a map of the Eastern Hemisphere, you will see that the two Continents of Europe and Asia are really one great Continent extending right across the upper part of the map. Then you will notice that at each end of that immensely long territory there is a group of islands. At the left or west end, in the Atlantic Ocean, you see the British Isles. At the right or east end, in the Pacific Ocean, you see the islands which form the Empire of Japan. If you want to travel between Great Britain and Japan, you can go the whole distance by railway, except at the two ends. You must cross the English Channel to begin your rail journey at Calais or Ostend ; and you must leave your train at the other end and cross a narrow sea in order to reach Japan.

So, on the map, the British Isles and Japan are curiously alike. And they are nearly

the same size, and with nearly the same population ; Japan being a little larger, and having a few more people, than Britain. Is it not interesting that these two Empires should have come into close and friendly alliance ?

But in one great matter, Britain and Japan are totally different. Britain is a Christian country ; Japan is a Heathen country. Now if the two nations are such great friends, what ought the English to say to the Japanese ? Ought they not to say, “ We admire you, and we are glad to be so closely allied ; and therefore we want you to share with us the best blessing we have ” ? I am afraid that our statesmen, who made the treaty with Japan, do not think much about this ; but we who do know that the Gospel we have is the greatest of all blessings—what are we doing to tell the Glad Tidings to the Japanese ?

I am now going to tell you what has been done. I have told you before how the ships of Spain and Portugal, in the sixteenth century, found their way to the Far East ; and it was a Spaniard, Saint Francis Xavier, the famous Jesuit, who was the first missionary to

Japan. This was in 1549, in the reign of our Edward VI. The Japanese had, and still have, two religions. Most of them were, and are, Buddhists, like those in Ceylon and Burma and China of whom I have told you before; but the upper classes are mostly Shintoists. "Shin-to" is really a Chinese word, meaning "Way of the gods." This religion has no idols, but it has temples in honour of multitudes of gods or spirits, especially the Sun-goddess. It is said that the Emperor has descended from her, and therefore he is revered as almost divine.

The Jesuit missionaries had great success for a time, but after a few years the Buddhists got the upper hand, and a tremendous persecution almost exterminated the Christian converts. On one occasion nine missionaries and seventeen native Christians were crucified together, and the Church of Rome now commemorates these martyrs every year on February 5th. Then the Government resolved to turn all foreigners out of Japan, and shut the door upon them. For 230 years, from 1624 (just before Charles I. became King of England) to 1854 (when Victoria had been Queen seventeen years), the gates of the

Japanese Empire were fast closed against all Europeans—except that the Dutch were allowed to trade on one little island. And all that long time this proclamation remained posted up everywhere :—

“So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan ; and let all know that the King of Spain himself, or the Christians’ God, or the great God of all, if he violate this command, shall pay for it with his head.”

It is shocking to read such words. But the Japanese really believed that the Spanish missionaries had brought great troubles into the country (which was partly true), and that they had intended to make Japan subject to Spain. So they thought they would be safer if they kept out Europeans altogether.

It was America that got the door opened again, a very little, in 1854 ; and a treaty made by a British Envoy, Lord Elgin, in 1859, opened it wider. This was for trade ; but the American Episcopal Church, our sister Church, quickly sent the first two Protestant missionaries, and American Presbyterians followed immediately. So also did

French Roman Catholics, and Russians of the Greek Church. But they could not do much; that terrible proclamation was still posted up; and Christianity was absolutely forbidden. After a time some thousands of poor people were discovered in a remote district, who were descended from the Christians of the 16th century, and still secretly worshipped Christ, although in much ignorance. The first convert of the Protestant Missions was a teacher of the language, who was baptized in 1864; and soon afterwards two brothers of some official position were converted through an English Prayer Book having fallen into the water from a British ship. It was picked up by a fisherman and sold as a curiosity to one of the brothers, who hearing that there was a Chinese translation of it, bought a copy of that also, and by reading it was led to Christ. Then a young man was struck by the opening words of a book of geography in Chinese, which had been written by an American missionary—"In the beginning God created the heaven and the earth," the first verse of the Bible—and went off to China, and thence to America, to find "the God that made heaven

and earth." He did "find Him" indeed; and by-and-by he returned to Japan as a Christian missionary, and founded a great Christian college there.

In 1868 there were great changes in Japan. The Mikados or Emperors had always been hidden away from the people, but now a young Emperor, just come to the throne, came forth and took the government into his own hands; and from that time Japan has wonderfully advanced in adopting modern European and American civilisation. The young statesmen who surrounded the Emperor were much guided by two or three very able American missionaries, especially one named Verbeck; and to his counsels Japan owes much of her progress.

But I must come to our English Missions. The first missionary, Mr. Ensor, was sent by the C.M.S., and landed in Japan in January 1869, just after the young Emperor had for the first time publicly received the envoys of foreign nations. But Christianity was still prohibited; the old proclamation was still on the notice-boards; and all Mr. Ensor could do was to sit in his house and wait till men called on him, which they did, at night, and

several were privately baptized. Suddenly, one day, February 19, 1873, the notice-boards and the proclamations disappeared ! The Japanese Government, though they still said Christianity was illegal, were ashamed of them ; and since that day Japan has gradually adopted complete religious liberty. The Church at home heard of the change ; and in the next year or two the S.P.G. and C.M.S. sent ten men to Japan. Three of these are now bishops there—Evington and Fyson of the C.M.S., and Foss of the S.P.G. Year by year others followed ; and although there were for a time many obstacles to the free preaching of the Glad Tidings, yet month after month converts were baptized.

Missionary work in Japan has been different in several ways from missionary work in other lands. There are no great missionary colleges of the kind I told you of in India. There are no industrial missions, as in Africa. There are scarcely any mission hospitals, as in Mohammedan countries and in China. For Japan has its own fine machinery, educational, industrial, medical. On the other hand, the work of women missionaries is more developed than elsewhere. In most

other non-Christian lands women can only work among women ; but in Japan English ladies have had a large share in telling the Glad Tidings to men, especially by classes for students in the Japanese colleges, for soldiers and their officers, and for particular sets of men like policemen and postmen. But one branch of work which is necessary everywhere is specially important in Japan—the training of native evangelists and clergy. This is done effectively by all three Anglican missions, the C.M.S., the S.P.G., and the American Church ; and there are now about seventy Japanese clergymen. Also much good work has been done in the translation of the Bible, the Prayer Book, and several valuable English books.

Particularly interesting have been the efforts to influence the soldiers. When the great war broke out between Japan and Russia, many Christians in the Japanese army were sent to the front, and many who were not Christians begged for little Gospels to carry with them, saying that they knew that only the God of the Christians could give peace in death. At the railway stations when the troops were starting, and in the

hospitals when thousands came back wounded, the Glad Tidings of spiritual life and health through Jesus Christ were eagerly listened to. In battle the Christians set an example of courage and discipline, insomuch that a non-Christian general (in the previous war with China) said it would be a good thing if all the army became Christian.

The Church in Japan which is the fruit of Anglican Missions has gone more forward towards being an independent Church than any other in the mission-field. It has adopted rules and regulations of its own, which form what we call a "Church constitution." It has a Synod of bishops and clergy and laity. It has adopted a Japanese version of our English Prayer Book, "for the present," but one day it will have its own Prayer Book, which, although no doubt like ours, will be more suitable to a nation so different. It has adopted the name "Nippon Sei-kokwai," which literally means "Japan Church." But it is not yet quite independent, as we hope it will be one day. For, first, it does not yet support itself, but depends partly upon the money of the missionary societies; and secondly, the bishops, so far, are English

and American. It was an English bishop, E. Bickersteth, who took the most active part in forming the Church. But we all look forward eagerly to the time when the first Japanese bishop will be consecrated.

Many statesmen and other leading men in Japan believe that Christianity will be the national religion before long. Would that be a good thing? Oh yes, you say, of course! But if the Japanese only adopt Christianity because it is the religion of almost all the civilized nations, *that* would be no good. We want them to see that it is true; that Jesus Christ, the Son of God, did really become Man, and die for our sins, and rise again; that he is their Saviour as well as ours, the Saviour of all mankind. This is what the missionaries teach; and it would be better for Japan to wait for a time, until a larger number of her people really believe in Christ, before setting up a new religion by the Emperor's authority. There are about 150,000 Japanese Christians, connected with the Anglican, Roman, and Russian Missions and several great American denominations. I think that by-and-by the Japanese Christians will want to form one great

Church, and we cannot tell exactly what it will be like. They revere the memory of great American Presbyterian missionaries like Hepburn and Verbeck; and they highly honour Bishop Nicolai, of the Russian Church Mission. Certainly we should wish the Church to be as much like our own as possible, so as to be "in communion" with us; but if this is to be so, we must be more zealous and diligent than we are now in telling the Glad Tidings and leading the Christian converts in the right way.

Now, if you will look at the map again, you will see that the nearest bit of the great Continent of Asia to the islands that form Japan is a peninsula called Korea. Formerly it was a part of the Chinese Empire, then it was an independent kingdom, but now it is under the protection of Japan. The people are rather like the Chinese, and are partly Confucianists, partly Buddhists, and mostly worshippers of the spirits of their ancestors. About seventy years ago, some French Roman Catholic missionaries from China went to Korea, and made some converts; but they were terribly persecuted, and many of them martyred. In the past twenty-

five years, American and Australian Presbyterians and Methodists have been at work with success. The Anglican Mission, which is largely supported by the S.P.G., was started in 1890 by Bishop Corfe, who had been a chaplain in the Navy ; and the officers and sailors of the British Fleet in the Far East have taken great interest in it. Especially they have helped the Medical Mission, which has done good work among the people. Women missionaries are also labouring earnestly, as in China and Japan.

CHAPTER XII

ABOUT MISSIONS IN THE SOUTHERN SEAS

ALL through our chapters we have for the most part been visiting lands in the northern half of our round world. We did notice South Africa, and Australia, and New Zealand because our great colonies are there, and we took the Colonies first. But since the fifth chapter we have (except in a small part of the sixth) been entirely north of the Equator. Now we must finish our survey by looking at South America and Madagascar and Melanesia and New Guinea.

The great continent of South America was colonised in the sixteenth and seventeenth centuries by Spaniards and Portuguese, just as North America was by Englishmen. So the people to-day are generally Roman Catholic. But there are tens of thousands of wandering barbarians in the far interior, whom we call "Indians" as we do the tribes in North

America, although, like them, they have nothing to do with India. Among these Indians the Jesuit missionaries three hundred years ago did a great work ; but there is not much done now, and large numbers are still Heathen. In the north, in Guiana, the S.P.G. has an interesting Mission which I mentioned before when I was telling you of the West Indian Colonies ; but this is not south of the Equator.

Let us go to the far south. Ships sailing from Europe to the Pacific Ocean have to go round the extremest point, which is called Cape Horn : and they always find the wind and sea stormy there. There are several large islands, and the biggest is called Tierra del Fuego, or Land of Fire, because the early navigators found the natives making signals by lighting fires along the coasts. About seventy-five years ago a British ship called the *Beagle* was exploring these distant regions, and on board of her was a young man who afterwards became one of our greatest men of science, Charles Darwin. He said that the people of Tierra del Fuego, whom we call Fuegians, were the lowest and most savage race of men in the world, and that no mission-

aries could possibly do them any good. But there was an earnest Christian man in England, a naval officer, Captain Allen Gardiner, who believed that Christ could save the most degraded of mankind, and he determined to try and take the Glad Tidings to the Fuegians. He made several attempts, but at last he and his comrades died of sickness and starvation, and when a ship that was bringing supplies arrived, nothing was found but their dead bodies. This was in 1851.

A Society had been formed in England to support Captain Gardiner's Mission, which was presently called the South American Missionary Society. Its members resolved, trusting in the providence of God, that the Mission should not be given up. Good men were sent out; a ship was provided, which was called the *Allen Gardiner*; and although the Fuegians killed one party, others followed, and at last the natives were tamed, and some became Christians. On three or four occasions, ships were wrecked in those stormy seas, and the sailors, who expected to be killed by the Fuegians, found themselves kindly treated instead. Mr. Darwin, who by this time had become a famous man, was so

astonished that he became a subscriber to the South American Missionary Society.

But this Society has not occupied itself only with the Fuegians. It has established interesting Missions among the Indians in other parts of South America ; and besides this, it has cared for the many Englishmen who are in business at the great cities and towns on the coast, such as Rio Janeiro, Buenos Ayres, Lima, and Valparaiso. In 1869, the chief missionary at that time, Mr. Stirling, was consecrated Bishop to superintend the whole work. He was called Bishop of the Falkland Isles, because those islands, off the southern coast, belong to Great Britain ; but his duty was to visit the stations, and the missionaries and chaplains, in almost all parts of South America except Guiana in the North. He has been succeeded by Bishop Every.

South America has been called the Neglected Continent ; but in recent years Christian people have been much interested in it, and several Missions have been established. Most of these are American ; and our sister Church in the United States has sent a Bishop of its own to superintend its

work. This work, however, is largely among the Spanish and Portuguese-speaking Roman Catholics, who are very ignorant of the true Gospel.

Let us next come to Madagascar. When I was telling you about Borneo, in the ninth chapter, I said it was the second largest island in the world. Well, Madagascar is the third largest, and is almost twice the size of the British Isles. Just ninety years ago, in 1818, the London Missionary Society, which has been the first to send English missionaries into several fields (China, South Africa, Polynesia, &c.), began a Mission to the Malagasy (as the people of Madagascar are called), who were superstitious idolaters. French Roman Catholic missionaries had been there before, but had retired in despair, and the L.M.S. were told by them that the Malagasy were "brute beasts," "not capable of thinking and reasoning." But they were not discouraged by this, for, like Captain Allen Gardiner, they believed that Jesus Christ could save the lost, however bad they might be. When, after several years of waiting, they were able to baptize some converts, a cruel queen, who governed a large part of

the island, began a terrible persecution, and sent the missionaries out of the country. For five-and-twenty years the door of Madagascar was closed. But in 1861 that cruel queen died: the door was opened again; and a wonderful sight was seen, a living Church of faithful Christians, much larger than before! They had been bitterly persecuted; two hundred converts had died rather than deny Christ; but hundreds more had learned to read the New Testament, which had been translated into their language.

The L.M.S. now sent out more men, and in a few years there were tens of thousands of converts. The French missionaries also, who had said it was useless going to such "brute beasts," now went in, and, I am sorry to say, instead of going to still heathen tribes, tried to entice the Christians into the Roman Church. The L.M.S. asked the Church of England Societies to come and reap a good share of the harvest of souls, and both the S.P.G. and C.M.S. began work in Madagascar in 1864. After a few years the C.M.S. men were brought away, and sent to other Missions; and since then the S.P.G. has carried on the whole Anglican Mission.

A bishop, Dr. Kestell-Cornish, went out in 1874. He was anxious to be friendly with the other Missions; but while the Roman Catholics would have nothing to do with him, he found he could work well with the L.M.S. men, who were what we call Nonconformists: and for some years he and they, and Quaker missionaries, and Norwegian missionaries, were engaged together in completing and revising the Malagasy Bible.

A few years ago the French took possession of Madagascar, and it is now part of the dominions of France; but there was much war and fighting at first, by which all the Missions suffered; and great trouble in other ways. Now, however, the work is carried on comfortably under the French Governors. For the Anglican Mission there is a new bishop, Dr. King, and several English missionaries; and more than twenty Malagasy clergymen, trained in a college the head of which for many years was the Rev. F. A. Gregory. They have 13,000 converts; and the other Missions have a much larger number.

There is a smaller island, about the size of the county of Herts, called Mauritius, in the Indian Ocean, not very far from Madagascar,

which belongs to England, and where interesting missionary work is going on. The people are curiously mixed, descendants of French and Dutch and Portuguese and Negro ; and besides them, some thousands of coolies or labourers from India, employed on the sugar plantations. They come from different parts of India, and speak different languages ; and they go back after a few years' work. These are Heathen, and the Missions (both C.M.S. and S.P.G.) have been chiefly among them, as the others are mostly Roman Catholic. The coolies, after a time of service, go back to India, so it is a good thing to give them the Glad Tidings while they are in the island. Some good and active Bishops have worked in Mauritius, particularly Dr. Ryan and Dr. Royston. The present Bishop is the Mr. Gregory who carried on the college in Madagascar.

We now go to another part of the world. In the fourth and fifth chapters I mentioned that great man, Bishop Selwyn, who did so much both for the Mission to the Maori people of New Zealand and for the young British Colony there. But he did another important thing. He founded the Melanesian

Mission. You know that in the Pacific Ocean there are many groups of small islands. In many of these islands the L.M.S., and the Wesleyans, and the Scotch Presbyterians have done a great work. There are islands with thousands of inhabitants which are now altogether Christian. Let us see what our own Church has done.

Many of the groups of islands are included under the one general name of Polynesia, which means "many islands." Others are reckoned under another general name, Melanesia, which means "black islands," the natives being a darker colour than the Polynesians, many of whom are a bright brown. If you look at the map, you will see that the Melanesian Islands lie north of New Zealand, stretching away towards the Equator. It was to them that Bishop Selwyn, just sixty years ago (1847), resolved to try and carry the Glad Tidings. He paid two or three visits to them, sailing about in a small yacht; and as it was impossible to find missionaries enough to put even one into each island, he hit on the plan of taking native boys from the different islands to New Zealand, training them there to be Christian teachers, and then

taking them back to their several homes to teach the people. In after years the training was given in a small island lying by itself called Norfolk Island.

Before Selwyn had first gone out to New Zealand, in 1841, he had preached a sermon to the boys at Eton, his own school. One of the boys who heard it was John Coleridge Patteson, and God put it into his heart to wish to go out too; and when Selwyn said to his mother, "Will you give me Coley?" she said, Yes, if "Coley" should wish it when he grew up. Thirteen years later, in 1854, when Patteson had been to Oxford and had since been ordained, the Bishop came to England, and when he returned to New Zealand, he took him back with him. What to do? To spend his life among the Melanesian Islands, and superintend all the work. Then, in 1861, Patteson was consecrated bishop, and for ten years he laboured incessantly, sailing from island to island in his steamer, the *Southern Cross*, visiting the few English missionaries he had and the boys who had been trained to be teachers. He was often in peril of his life, for the natives of some of these islands were fierce and hostile, and shot

poisoned arrows at those who tried to land ; and 'all this became worse when bad men from Australia visited the islands and carried off some of the people to work for them, almost like slaves,—because the islanders thought all white men were equally wicked. At last, in 1871, the Bishop actually was murdered on the island of Nukapu, in revenge for murders which the bad white men had committed there. He was only forty-four years old, and all Christian people everywhere grieved much for him. But I think that, like Henry Martyn and Bishop Hannington, God let Patteson die early in order that men's hearts might be touched. Certainly his death put those wicked kidnappers to shame, and made good men do more for the good of the islanders ; and certainly it has led many of God's servants to give themselves to missionary work. Be sure and read his Life !

Since then, the Mission has wonderfully prospered. Many thousands of the islanders have believed the Glad Tidings, and become Christians ; and several of the trained boys have been found worthy to be ordained to the ministry of the Church. One, named George Sarawia, a most earnest missionary

and pastor, was the first to receive holy orders, from Patteson himself, in 1868. Others have been ordained by the bishops who have superintended the work since Patteson's death. One of these, Bishop John Selwyn, was a son of Selwyn of New Zealand, and a most true missionary. He has been succeeded by Bishop Cecil Wilson.

We will now pass away from these groups of small islands, and go to the largest island in the world, New Guinea, which lies to the north of Australia. Its native name is Papua, and the people are called Papuans. It is about two and a half times as large as the British Isles. Half of it belongs to the Dutch, and the other half is divided between the Germans and English. No one had ventured to carry the Glad Tidings to the cannibal Papuans till 1870. Who were the first then to go? They were native evangelists from the Polynesian Islands belonging to the L.M.S. They were warned that there were alligators and snakes there. "But are there *men* there?" they asked; "if so, we will go." In fact, the men were worse than the reptiles; and some of the evangelists were killed and eaten by them,

besides about one hundred who died of fever. Sir William Macgregor, the Governor of British New Guinea in after years, said, "They died splendidly and silently at their posts." Then came two English L.M.S. missionaries, Lawes and Chalmers, and did a great work ; but Chalmers, a fine missionary whose life you must read, at last was killed, and eaten, by the cannibals. There are now three English Missions, the L.M.S., the Wesleyan, and the Anglican.

The Anglican Mission belongs to the Australian Church, but has been helped by the S.P.G. It was started in 1890, the first missionary being a zealous man, the Rev. A. A. Maclaren ; but he died in the very next year. Others followed, and in 1898 Bishop Stone-Wigg was consecrated to supervise the work. He also, like the L.M.S., has teachers from the Melanesian Islands. Bishop Selwyn used to say that native evangelists were like black nets for catching fish, kept floating by white corks—that is, the English missionaries. There are some hundreds of converts, and they are taught to earn their own living, being told that a Christian must never lead an idle life. I mentioned in the

fifth chapter how a Papuan Christian attended the meeting of the great General Synod of the Australian Church in 1905, to represent his people.

What varieties of races we have been visiting in this chapter!—the degraded Fuegian in his cold and stormy climate; the bright and joyous Malagasy in his beautiful forests; the black and heavy Melanesian in his coral islands; the cannibal Papuan, naturally lazy and cruel. But they all belong to our human race. They are our brothers by creation; they have not only human bodies, but human minds, human hearts, human souls. And they are our brothers by redemption. Jesus Christ died for them. “There is neither Greek nor Jew, barbarian, Scythian, bond nor free; but Christ is all, and in all.”

CHAPTER XIII

ABOUT THE MISSIONS IN DAYS TO COME

Now that we have traced the Missions of the Church of England from the first, and visited them in all parts of the world, what do you think of them? Are they successful? and what more ought to be done?

We have seen that God in His goodness has granted His blessing wherever the Glad Tidings have been faithfully proclaimed. It is good to think of the thousands of Christians of all races. They are not perfect, it is true. They are sinful as we are, and they have bad habits that have come down from their forefathers, and they are often not zealous enough in passing on the good news they have themselves heard and believed. But still, they are very different from the Heathen around them. You could often see this in their faces, and if you visited their homes you would notice a great difference. And it is good to see them

in their churches, worshipping our God and Saviour ; and to see the clergy of their own races leading their prayers, and preaching and teaching in their own languages. I have seen them myself, hundreds of them, in India and Ceylon.

But then, how few they are, compared with the millions of Heathen ! How is that ? Not because God has not blessed our work, but because we have done so little. I believe that out of the whole population of the world, one-half know nothing of Jesus Christ, and perhaps have never even heard His Name. So there is a great deal to be done yet !

We are not to expect that every person in the world will be truly converted. Our duty is just to tell the Glad Tidings to everybody. If they will not believe the Glad Tidings, or refuse to accept them, we cannot help that ; only let us see that every one has a chance.

Now there are three things to be done.

First, to enter the countries that have not yet heard the Gospel. Some of them we cannot enter yet. We are not allowed to go into Afghanistan, or Nepal, or Tibet. It is not possible to get into the interior of Arabia. And there are other countries which it is

hard to reach, such as parts of Central Africa and Central Asia and South America. But we may be sure that God will make the way open to these lands whenever we are really ready to go in.

Secondly, to work more thoroughly in the fields where we are working now. There are thousands of small towns and villages in India which may perhaps have been visited once, or twice, or three times, in several years. Now suppose there were a village in England which had only been visited by a Christian minister or teacher two or three times in six or eight years ; and suppose the people there never heard of the true God and His Son Jesus Christ except at those visits : do you think we could fairly say that we had given them the Glad Tidings ? We know that people often forget, or do not understand, the teaching that is given to them every Sunday ; and how can we expect the Heathen to believe in our Saviour if they only hear of Him once or twice ?

I will give you one instance. There is one province in India which is divided by the Government into fifty districts. It contains altogether forty-seven million souls, more than

there are in Great Britain and Ireland. In seventeen of these districts, with sixteen million souls, there is not a single clergyman or minister sent by our Church or any of the Non-conformist Missionary Societies either from England or from America ; and in nine other districts, with eight millions, there is only one in each. That is, in more than half of those fifty districts, with twenty-four million souls, there are nine missionaries. And this is a part of India which is better supplied with missionaries than many other parts ! And in large parts of China and Africa it is much worse than this ! So there is indeed a great deal yet to be done.

Thirdly, to build up the Native Churches. What do I mean by that ? Well, think what Jesus Christ told His disciples to do. In St. Matthew xxviii. 19, 20, you will see that they were to “make disciples” and “baptize” them ; that is, to tell men the Glad Tidings and lead them to Christ, and then to bring them into the Church by baptism. But this was not all ; there was something else to be done : “teaching them to observe all things whatsoever I have commanded you.” So it would not do just

to baptize those who believe, and then to go somewhere else. The converts must be further instructed. This is called in the New Testament *edifying* them ; and “edifying” is a word which means *building up*. You know we sometimes call a building an “edifice.” Now St. Paul and St. Peter call Christians “stones,” that are being used to “build up” a “building.” (See 1 Cor. iii. 9 ; Eph. ii. 20–22 ; 1 Pet. ii. 4, 5.) What is that “building” ? It is the Church, the whole company of believers in Christ. And so, when we take the baptized converts and teach them more about Him and His truth and His commandments, we are fitting them for their place in the Church, just as stones are fitted for their place in one of our churches. For you must remember that the word “church” sometimes means the building we worship in and sometimes a company of Christian people. It is a good thing to spell “church” with a small “c” when it is a building, and “Church” with a capital “C” when it is a company of people. Our Church of England is a great company of millions of people, who worship in its churches.

So we want to “build up” the converts

in Africa and India and China so that they may form Churches. How do we do this? We take the best converts, who are likely to be able to teach others, and train them to be teachers and evangelists and clergymen, so that they may be pastors of the people and missionaries to the Heathen around them. And we also get the people to manage their own church affairs and to support the pastors we have trained; so that a congregation of Christian Africans or Indians or Chinese, or a group of congregations, may build their own churches, and have them properly repaired, and keep schools for their children and pay their own clergy and schoolmasters. And once more, we show them how it is their duty to pass on the Glad Tidings to others, so that their Church or company of Christians may be growing larger continually. We call all this making the Native Church "self-governing, self-supporting, and self-extending."

But we want something more than all this. We hope that in time there will be Indian and Chinese Bishops, to train and ordain their own clergy, and superintend all the work. And then we hope the Churches

in those great lands will make their own laws and regulations, and so get "constitutions" like those I told you of in the fifth chapter which the Churches in our British Colonies have. We do not want the Indian and Chinese and African Christians to be always looking to English Bishops and missionaries to guide and teach them. We want them to become independent Churches themselves. And yet we hope they will keep near enough in their teaching and their worship to us to be closely linked with our Church of England and part of what is called the Anglican Communion, as I explained in that same fifth chapter.

So you see there is a great work before us, besides the first and most important duty of just proclaiming the Glad Tidings of the salvation of our Lord Jesus Christ.

Now, then, what can we all do about this—we who are reading this chapter—we who are just finishing the reading of this book—we ourselves, old and young, rich and poor? Well, there are four things wanted, if this great work is to be done properly, and our Lord's great Command really obeyed. These four things are Conviction, Comprehension,

Consecration, and Co-operation. We ourselves need them, and all our fellow-Christians need them. Let us just think what the four words mean.

1. *Conviction*.—Will you look back at our first chapter, and read again what our Lord Jesus Christ actually said, and in what way it was recorded? What we want is that in our minds and hearts there should be the deep *conviction* that the one great thing which He expects His Church to do is to proclaim the Glad Tidings of His Redemption everywhere; that this is our first tremendous duty; that everything else comes after it. If men had this conviction you would never hear them say, "I don't believe in Missions." They would know that this is just the same thing as saying, "I don't believe in Christ." And I say to my young readers, get this deep conviction now, while you are young; and then you will always want to persuade others too.

2. *Comprehension*.—By this I mean that we should know about Missions, and understand them. I have tried to tell you just a little about them in this little book; but you must learn a great deal more than this. First,

I want you to know about the men and women, and the Societies, that do the work. Secondly, about the way in which the work is done, the difference between a Mission in Calcutta and a Mission in Zululand, between a Mission to the Japanese and a Mission to the Eskimo ; about evangelistic work and educational work and medical work and industrial work, and about the building up of the Church. Thirdly, about what Missions have done ; about the converts, and the native clergy and Churches, and the improvement in the lives of the people. Agencies, Methods, Results—I want you to know something about all these. So you must read what you can and hear what you can—“read, mark, learn, and inwardly digest,” as our Collect prays that we may do to the Holy Scriptures. And then you will want other people to know likewise, and will try to tell them.

3. *Consecration*.—Let us suppose you have got the *conviction*, and also a little of the *comprehension*. Then you will say, “I must do my own part in this great work : it may be a very small part ; but I must do something.” You will remember what your

Lord and Saviour did for you, and you will feel that you *must* take your part in fulfilling His great Command. You will pray about it : you will say, "Lord, what wilt Thou have *me* to do?" You will read about Missions, talk about Missions, tell others about Missions, pray God to bless Missions ; not Missions in a general way only, but this and that Mission, this and that missionary. And you will remember that Missions cost money ; that missionaries have to be supported when they have not the means to support themselves ; and you will say, "I am so glad that they cannot all support themselves, for now I can have my share in supporting them." And you will do all this for the sake of Jesus Christ, your Lord and Master, and because you want His Command to be obeyed, and His Kingdom to be extended.

4. *Co-operation*.—This means that we must work together. One of us by himself or herself can do very little ; but a little band together, however small, can do a great deal, if only there is one heart, one mind, one purpose. So I want you all to join one of the Missionary Unions or Bands or Guilds which have been formed for young people.

The C.M.S. has the Young People's Union, the Gleaners' Union, the Sowers' Band ; the S.P.G. has the King's Messengers ; and other Societies have other organizations. Perhaps there is a branch of one of these in your parish : if so, join it. If there is not, try and get one started. And in any case be sure not to miss a missionary meeting, or service, or sale of work, in your parish or neighbourhood. Or suppose there is nothing at all : if you have brothers and sisters, try to start a little band among yourselves, to read about Missions, to talk about Missions, to work for Missions, to pray for Missions. Some years ago there were a young brother and sister who were taught by their father to pray together for the Heathen. By-and-by, the brother went to Oxford. There he formed a small band of men in the colleges to meet together for reading and prayer about God's work in the world. Four of those young men afterwards went to India, one of whom became a missionary bishop ; the one who had prayed with his sister went to Madagascar ; and the sister herself also went to India. All this came of those two children praying.

Do you know what our Lord Jesus Christ promised to those who take their part in fulfilling His great Command? Look at the last verse of St. Matthew's Gospel: "Lo, I am with you alway, even unto the end of the world." Oh, you say, you know that verse very well. Yes, but did you ever notice that the promise is not for everybody, that it is given expressly to those who are engaged in the work of telling the Glad Tidings all over the world? Look again! "Go ye therefore . . . and lo, I am with you"—that is, "If you go and do this work, *then* I am with you!" If by-and-by the Lord should call you to go out yourselves, go! But if not, depend upon it that He will fulfil His promise to those who help to send others. And what a promise it is!—"alway," or *all the days, every day*, to "the end of the world."

Index of Names and Places

- ABDUL MASIH, 34, 127
 Abraham, Bp., 52
 Abyssinia, 90
 Adelaide, 82
 Aden, 115, 116
 Afghans, Afghanistan, 129,
 130, 134, 141, 197
 Africa, 7, 11, 65, 75-80, 87-
 104
 Africa, Central, 54-56, 58,
 90-101, 198
 Africa, East, 90-101
 Africa, North, 105, 109
 Africa, South, 21, 36, 50, 52,
 53, 66, 75-80, 186
 Africa, West, 11, 12, 20, 21,
 30, 31, 39, 51, 55, 88-90
 Agra, 37, 118, 127, 128, 130
 A Hok, Mrs., 168
 Aidan, St., 8
 Albert, Prince, 46, 47, 51
 Alexander, Bp., 49
Allen Gardiner, The, 184
 America, North, 11, 12, 13,
 17, 38, 50, 59, 67, 74, 85
 America, South, 40, 50, 55,
 84, 182-186, 198
 American Church, 19, 86, 154,
 160, 161, 173, 177, 185
 Amritsar, 129
 Anderson, Bp., 72
 Anglo-Saxons, 7
 Anne, Queen, 20
 Antioch, 6
Apology of Al Kindy, The,
 121
 Appaji Bapuji, 131
 Arabs, Arabia, Arabic, 9, 90,
 93, 99, 106, 108, 115, 116,
 118, 120, 121
 Armenian Church, 109, 113,
 122
 Asia, Central, 198
 Asia Minor, 105
 Assyrian Church, 114
 Athanasius, St., 116
 Atlantic, 15, 18, 39, 67, 101,
 170
 Augustine, St., 8
 Augustine's, St., College, 52,
 53, 112
 Australia, 33, 36-38, 48, 50,
 52, 54, 64, 66, 74, 80-83
 Australian Church, 82, 83,
 194
 BABYLONIA, 108, 115
 Baghdad, 115
Balance of Truth, 120, 127
 Banerjea, K. M., 131
 Baptist Missions, 26, 63, 97,
 149
 Barbados, 40
 Baring, Bp., 61

210 INDEX OF NAMES AND PLACES

- Baring, F., 134
 Barton, John, 52
 Batty, 52
Beacon of Truth, 121
Beagle, The, 183
 Bechuanaland, 79
 Belgians, 97
 Benares, 37
 Benjamin, 122
 Benson, Archbp., 114
 Berridge, 24
 Bheels, 134
 Bible Society, 28, 63, 121
 Bickersteth, Bp. (Exeter), 62
 Bickersteth, Bp. (Japan), 62,
 139, 179
 Binney, Bp., 52
 Birmingham, 35
 Bloemfontein, 77, 79
 Blyth, Bp., 113
 Boers, 66, 76, 79, 80
 Boland, 53
 Bombay, 33, 37, 124, 139
 Bompas, Bp., 73
 Boniface, 8
 Boone, Bp., 160
 Borneo, 52, 152, 153, 186
 Boston, 154
 Bowen, Bp., 53, 89
 Boyle, Hon. R., 14
 Brahmans, Brahmanism, 124,
 126, 130
 Bray, Dr., 15, 16
 Brent, Bp., 154
 Brett, 41
 Brisbane, 82
 Bristol, 43
 Britain, 7, 8
 British Columbia, 66, 74
 Brooke, G. Wilmot, 102
 Brooke, Sir J., 152
 Broughton, Bp., 81
 Brown, David, 30
 Bruce, R., 53, 114
 Buchanan, Dr. C., 30
 Buddhism, Buddhists, 144-
 148, 151, 156, 172, 180
 Buenos Ayres, 185
 Burdon, Bp., 53, 160, 161
 Burma, 53, 148-150, 172
 Burton, Capt., 91
 Bushmen, 75
 Butler, Bp., 22
 Buxton, T. F., 39, 46
 CÆSAREA, 6
 Cairo, 117
 Calcutta, 32, 37, 54, 124, 125,
 139, 140, 152, 204
 Caldwell, Bp., 53, 139
 Callaway, Bp., 53, 78
 Cambridge, 28, 51, 52, 56, 60,
 62, 82, 100, 116, 126, 140,
 159
 Cambridge Delhi Mission,
 140
 Canada, 14, 19, 36, 38, 48,
 50, 52-55, 64, 66, 68-75,
 79, 80
 Canadian Pacific Railway, 73,
 74
 Canterbury, 8, 51, 52, 53, 72,
 112
 Canterbury, Archbps. of, 18,
 19, 62
 Cape, Cape Town, Cape Col-
 ony, 50, 53, 66, 75
 Cape Horn, 183
 Carey, W., 26, 27, 29, 32,
 148
 Carpentaria, 82
 Cassels, Bp., 162
 Cawnpore, 131, 133
 Ceylon, 33, 34, 38, 50, 146-
 148, 172
 Chalmers, J., 194
 Chambers, Bp., 53
 Charles I., 172
 Charles II., 14
Charles Janson, The, 99

INDEX OF NAMES AND PLACES 211

- Chatterton, Bp., 139
 Chefoo, 160
 Chichester, Earl of, 47, 48
 China, Chinese, 11, 17, 41, 47,
 50-53, 59, 60, 74, 75, 83,
 86, 150, 151, 155-169, 172,
 174, 180, 186
 China Inland Mission, 60,
 162, 166
 Chiswell, Archdn., 53
 Chota Nagpore, 140
 Christian Faith Society, 14
 Church Missionary Society,
 27, 29, 36-38, 40, 48, 51-53,
 57, 59, 60-63, 83, 84, 88-91,
 94-100, 102, 103, 110-118,
 124-129, 133-141, 147, 159-
 161, 164, 166, 176, 177, 187,
 189, 206
 Church of England Zenana
 Society, 142, 151, 166, 169
 Clark, R., 52, 129
 Clement, St., 116
 Clyde, River, 7
 Colombo, 50, 148
 Colonial Bishopricks Fund, 48
 Colonial and Continental
 Church Society, 55, 70, 74
 Columba, St., 8
 Columbanus, 8
 Columbus, 11, 39
 Confucius, Confucianists, 155,
 156, 180
 Congo, 97
 Congregationalists (*see* Lond.
 Mis. Soc.)
 Congregationalists, American,
 105, 161
 Constantine, 6
 Convocation, 16
 Cooke, Miss, 151
 Copts, Coptic Church, 110,
 116, 117
 Corea (*see* Korea)
 Corfe, Bp., 181
 Corrie, Bp., 30
 Cotton, Sir A., 133
 Cotton, Bp., 54, 139
 Cowley, Archdn., 53
 Crimean War, 111
 Crowther, Bp., 88, 102
 Crusades, 9
 Cuthbert, St., 8
 DARWIN, Charles, 183, 184
 Davis, B., 52
 Delhi, 52, 127, 128, 131, 133,
 140, 141
 Demerara, 53
 Denmark, 20
 Devasagayam, 34
 Devonshire, 8
 Dilawar Khan, 130
 Donne, Dean, 13
 Dublin, 51, 52, 118, 159
 Dublin University Mission,
 140
 Duff, Alexander, 125, 131
 Durand, Sir H., 133
 Durham, 61, 140
 Dutch, 75, 76, 79, 146, 152,
 173, 189, 193
 Dyaks, 153
 EASTERN Churches, 108-117,
 135, 136
 East India Company, 28, 29,
 31, 32
 Edinburgh, 43, 121, 140
 Edward VI., 172
 Edward VII., 41, 50, 63, 123
 Edwardes, Sir H., 129
 Egypt, 102, 108, 116, 117,
 120
 Elgin, Lord, 173
 Eliot, John, 13, 14
 Elizabeth, Queen, 10, 11, 12
 Elmslie, Dr., 134
 England, 11, 18, 30, 35, 43,
 64, 170

212 INDEX OF NAMES AND PLACES

England, Church of, 8, 9, 11,
13, 14, 19, 20, 23, 27, 34,
42, 44, 48, 64, 71, 77, 159

Ensor, G., 175

Eskimo, 73, 75, 204

Eton, 191

Euphrates, 115

Evangelicals, 25, 26, 27, 45

Every, Bp., 185

Evington, Bp., 176

FALKLAND Isles, 185

Farrar, Archdn., 53

Feild, Bp., 52, 68

Fenn, C. and D., 52

Fletcher, 24

Foss, Bp., 176

Fox, H. W., 126

France, French, 8, 35, 96,
101, 110, 188, 189

Frederick IV., 20

French, Bp., 52, 117, 118,
128, 138, 139

Frere, Sir B., 93, 133

Frere Town, 94

Fuegians, 183, 184

Fuhchow, 160, 164, 168

Fyson, Bp., 176

GALLUS, 8

Gardiner, Capt. Allen, 55,
184, 186

Gell, Bp., 139

George I., 22

George II., 20

George III., 22, 37

George IV., 37

Germany, Germans, 8, 20, 21,
23, 30, 31, 96, 127, 168, 193

Gibraltar, Bp. of, 112

Gill, Bp., 139

Gladstone, W. E., 48, 93

Gobat, Bp., 112

Gold Coast, 20

Gonds, 134

Gordon, C. G., 60, 102

Gordon, G. M., 134

Goreh, Nehemiah, 131

Gough, F. F., 52

Grahamstown, 77, 78, 79

Grant, Charles, 28

Grant, Col., 91

Gray, Bp., 50, 56, 77

Greek Church, 109, 113

Greek Church (Russian), 109,
113

Green, Dean, 52

Greenland, 21

Gregory the Great, 8

Gregory, Bp. F. A., 188, 189

Grimshaw, 24

Guiana, 40, 50, 53, 84, 183,
185

Guinea, Gulf of, 101

HADFIELD, Bp., 52

Haig, General, 116

Halifax, 72

Hannington, Bp., 60, 95, 98,
100, 101, 192

Hausaland, 102

Havelock, 131

Hawkins, Sir J., 12

Heber, Bp., 33, 34, 44, 127,
146

Hepburn, 180

Hey, 53

Himalayas, 134

Hindus, Hinduism, 17, 31,
123, 124, 130, 151

Hindustani, 120, 121

Hoare, Bp., 164

Hodges, Bp., 139

Holland, 75, 132

Hong Kong, 50, 159, 160,
161, 164

Horden, Bp., 53, 73

Hose, Bp., 153

Hoste, 162

Hottentots, 75, 76

INDEX OF NAMES AND PLACES 213

Howley, Archbp., 48
Hubbard, 52
Hudson's Bay, 38, 73

ILALA, 93
Imad-ud-din, 130
India, 11, 14, 20, 31-33, 37,
48, 52-55, 59, 64, 123-143,
168, 189, 198
Iona, 8
Ireland, Church of, 7, 8, 62,
169
Islington, 52, 53
Ispahan, 119
Italy, 8

JAMAICA, 39, 84
James I., 12
Japan, Japanese, 41, 59, 74,
75, 86, 139, 168, 170-180,
204
Jerusalem, 5, 9, 49, 112
Jesuits, 11, 171, 172, 183
Jews, 23, 49, 113
Jews' Society (*see* London
Society, &c.)
John, Friar, 157
Judson, 149

KAFFIRS, 53, 75, 77, 78, 79,
85
Karens, 150
Kashmir, 134, 141
Keith-Falconer, Hon. Ion,
116
Kennaway, Sir J., 48
Kerak, 115
Kestell-Cornish, Bp., 188
Key, Bp. Bransby, 53
Khartum, 103
Kilimanjaro, Mt., 91
King, Bp., 188
Kitchener, Sir H., 103
Knight, Bp., 150
Knight-Bruce, Bp., 79

Koelle, Dr., 53
Kols, 134
Koran, 106, 120
Korea, 180
Krapf, Dr., 90, 94, 95
LABUAN, 53, 153
Lagos, 89
Lahore, 118, 129, 138
Lake, General, 133
Lambeth Palace, 62
Lao-tze, 156
Laurier, Sir W., 69
Lawes, 194
Lawrence, Sir H., 129, 131
Lawrence, John, Lord, 129,
132, 133

Lefroy, Bp., 139
Lewis, Archbp., 53
Liberia, 90
Lichfield, 61
Lightfoot, Archdn., 53
Likoma, 99, 100, 101
Lima, 185
Lindisfarne, 8
Liverpool, 43
Livingstone, Dr., 47, 56, 58,
76, 91, 92, 93, 95, 98
London, 7, 43, 44, 46
London, Bps. of, 15, 44, 62
London Society Pr. Chris.
Jews, 28, 49, 113
London Missionary Society,
26, 73, 75, 97, 186, 187, 188,
190, 193, 194
London University, 140
Lovedale, 79
Lucknow, 131
Lugard, Sir F., 102

MACARTNEY, Dean, 53
Macaulay, Z., 28
MacDougall, Bp., 52, 152
Macgregor, Sir W., 194
Machray, Archbp., 72

214 INDEX OF NAMES AND PLACES

- Mackay, Alex., 95, 96
 Mackenzie, Bp. C., 54, 58, 92,
 95
 Maclaren, A. A., 194
 Macleod, Sir D., 133
 Madagascar, 53, 182, 189-193
 Madras, 33, 37, 124, 137, 139
 Mahdi, The, 103
 Malagasy, 186
 Malay, 150-153
 Mandalay, 149
 Maori, 37, 38, 49, 83-85, 189
 Maples, Bp. C., 99
 Maritzburg, 52
 Marks, Dr., 53, 149
 Marsden, S., 37, 49
 Martyn, H., 29, 34, 113, 121,
 192
 Maryland, 15
 Mashonaland, 79
 Masulipatam, 125
 Matabeleland, 79
 Mauritius, 52, 188
 Mecca, 106
 Mediterranean, 102
 Melanesia, 54, 61, 84, 182,
 189-193
 Melbourne, 53, 54, 82
 Mengo, 100, 101
 Merriman, Bp., 52, 78
 Mesopotamia, 115
 Methodist Missions, 161, 181
 (*see also* Wesleyan)
 Middleton, Bp., 33, 37
Mizan-al-Haqq, 120, 127
 Moab, 115
 Moffat, R., 76
 Mohammed, 9
 Mohammedans, Mohammed-
 danism, 9, 34, 60, 93, 102,
 103, 105-123, 126-131, 151,
 152
 Mombasa, 90, 94, 100, 101
 Monte Corvino, 157
 Montgomery, Sir R., 133
 Montreal, 72
 Moosonee, 53
 Moravians, 21, 75
 Morrison, R., 158
 Mosul, 115
 Moule, Bp. G., 52, 161
 Muir, Sir W., 121, 133
 Muscat, 116, 118
 Mutiny, Indian, 131-133
 NAPOLEON Buonaparte, 35,
 75
 Natal, 66, 77
 Negroes, 12, 18, 31, 39, 40,
 46, 84, 86, 88-90, 101, 189
 Nelson, Lord, 35
 Nepal, 197
 Nestorian Church, 110, 157.
 New Brunswick, 66, 72
 Newcastle (Australia), 82
 New England, 13, 14, 18
 New England Company, 14
 Newfoundland, 52, 67
 New Guinea, 82, 83, 182,
 193-195
 New South Wales, 66, 80, 81
 New York, 69
 New Zealand, 37, 38, 48-50,
 52-54, 56, 61, 83, 93, 118,
 119, 189
 New Zealand Church, 84
 Nicholson, John, 131
 Niger, 46, 47, 88
 Nightingale, Miss, 46
 Nile, 102
 Ningpo, 160, 164
Nippon Sei-kokwai, 178
 Noble, R., 52, 126
 Norfolk Island, 191
 Norman, Sir H., 133
 Northumberland, 81
 Norwegian Mission, 188
 Nottingham, 26
 Nova Scotia, 18, 20, 66, 68,
 69, 72

INDEX OF NAMES AND PLACES 215

Nukapu, 192
 Nyanza (*see* Victoria)
 Nyasa, Lake, 91, 95, 97, 99

OLNEY, 26
 Ontario, 72
 Orange Colony, 66, 76, 77
 Origen, 116
 Ottawa, 72
 Oxford, 51, 52, 56, 118, 126,
 140, 159, 191
 Oxford Mission, 140

PACIFIC Ocean, 27, 74, 170,
 199
 Palestine, 9, 108, 112, 114,
 120
 Papua (*see* New Guinea)
 Parker, Bp., 96, 101
 Parry, Bp., 52
 Patrick, St., 7
 Patteson, Bp., 54, 58, 61,
 191-193
 Peel, Sir R., 47
 Peel, Bp., 100
 Peking, 155, 161, 164, 166,
 183
 Penang, 151
 Perry, Bp., 54, 82
 Persia, 29, 53, 59, 93, 108, 109,
 111, 113, 114, 119, 120, 122
 Persian language, 121
 Perth (Australia), 82
 Peshawar, 129
 Pfander, Dr., 53, 120, 127,
 129, 130
 Philippines, 153
 Pilkington, 100
 Plutschö, 20
 Polynesia, 186, 190, 193
 Poole, Bp., 139
 Portsmouth, 43
 Portugal, Portuguese, 11, 75,
 96, 147, 171, 182, 186, 189
 Pratt, J., 36

Presbyterian Missions, 78, 79,
 95, 97, 105, 114, 116, 117,
 121, 129, 161, 173, 181, 190
 Punjab, 128-134, 138, 141
 Puritans, 13

QUAKER Mission, 188
 Quaqué, P., 20
 Quebec, 66, 68, 69, 72
 Queensland, 66, 80

RAGLAND, T. G., 52
 Raleigh, Sir W., 13
 Ramsay, Sir H., 133
 Rangoon, 53, 149, 150
 Ratnam, M., 131
 Read, Archdn., 52
 Rebmann, J., 53, 91, 94
 Red Indians, 18, 39, 51, 69,
 72-75, 85, 86
 Red Sea, 101
 Reformation, The, 10, 11
 Religious Tract Society, 28,
 63
 Richard Cœur-de-Lion, 9
 Ridley, Bp., 74
 Rio Janeiro, 185
 Robinson, J. A., 102
 Rocky Mountains, 74
 Romaine, 24, 25
 Roman Missions, 94, 103,
 125, 147, 157, 158, 171, 172,
 174, 179, 180, 182, 186, 187,
 188
 Rome, 6, 7, 8
 Royston, Bp., 52, 189
 Rupertsland, 50, 51, 72
 Russell, Bp., 53, 160
 Russia, 111, 177
 Russo-Greek Church, 109,
 113
 Ryan, Bp., 189
 SANTALS, 134
 Saracens, 9

216 INDEX OF NAMES AND PLACES

- Sarawak, 152, 153
 Sarawia, G., 192
 Sargent, Bp., 53, 139
 Schwartz, 21
 Scotch Episcopal Church, 19, 78
 Scotch Presbyterian Churches, 79, 95, 97, 115, 116, 190
 Scotland, 8
 Scott, Bp., and Mrs., 161, 166
 Scott, T., 26
 Seabury, Bp., 19
 Selwyn, Bp., 48, 49, 54, 56, 61, 83, 189-194
 Selwyn, Bp. John, 193
 Shaftesbury, Earl of, 47, 49
 Shanghai, 160, 164
 Shinto, 172
 Sierra Leone, 30, 51, 88-90
 Sikhs, 128
 Simeon, C., 27, 28, 29
 Si-Ngan-fu, 157
 Singapore, 151, 153
 Singhalese, 146-148
 Slave Trade, 12, 56, 92, 93, 94, 98
 Smith, Bp. G., 52, 159
 Smith, Sydney, 32
 Smythies, Bp., 99
 Society Prom. Chris. Know., 15-17, 20, 21, 23, 27-30, 36, 37, 54, 63, 135
 Society Prop. Gospel (No. 1) 14
 Society Prop. Gospel (No. 2), 14
 Society Prop. Gospel (No. 3), 16-21, 23, 27, 29, 36, 40, 51-54, 57, 59, 60, 63, 67, 69, 70, 74, 76-78, 81, 85, 90, 112, 124, 128, 133, 135, 138-141, 147, 149-153, 159-161, 164, 166, 176, 177, 181, 183, 187, 189, 206
 South Africa (*see* Africa, South)
 South Africa, Church of, 77-80
 South American Miss. Soc., 55, 184, 185
 South Australia, 80
Southern Cross, 181
 South Seas, 58, 83, 182-195
 Spain, Spaniards, 11, 153, 171, 173, 182, 186
 Speechly, Bp., 52, 139
 Speke, Capt., 91
 St. Augustine's College (*see* Augustine)
 Stanley, H., 93, 95, 97
 Steere, Bp., 94, 98
 Stewart, Bp., 69
 Stewart, R. and Mrs., 166, 169
 Stirling, Bp., 185
 St. John's, Kaffraria, 77, 78, 79
 St. Lawrence, 69
 Stone-Wigg, Bp., 194
 Strachan, Bp., 53, 139, 150
 Straits Settlements, 151, 153
 Stuart, Bp., 58, 118, 119, 128
 Sudan, Sudanese, 60, 100-103
 Sumatra, 151
 Sumner, Bp. C., 47
 Swahili, 94
Sweet Firstfruits, 121
 Switzerland, 8
 Sydney, 81
 Syria, 105, 108
 Syrian Church, 109, 113, 135, 136
 TAIT, Bp., 45
 Tamil, 21, 34, 37, 125, 137, 146-148, 150
 Tanganyika, 91, 97

INDEX OF NAMES AND PLACES 217

Tanjore, 135-
 Tank, 141
 Taoists, 156
 Tasmania, 80, 81
 Taylor, General R., 133, 134
 Taylor, Hudson, 162
 Telugus, 135, 137
 Temple (Newfoundland), 53
 Temple, Archbp., 62
 Temple, Sir R., 133
 Thomas, St., 135
 Thomason, T., 30
 Thompson, T., 20
 Tibet, 197
 Tierra del Fuego, 183
 Tigris, 115
 Tinnevely, 34, 37, 53, 137
 Titcomb, Bp., 150
 Toronto, 72
 Tozer, Bp., 92
 Trafalgar, 35
 Tranquebar, 20
 Transvaal, 66, 76, 79
 Travancore, 135, 137
 Trevelyan, Sir C., 133
 Trichinopoly, 135
 Trinidad, 84
 Trinity Coll., Dublin, 52
 Tucker, Bp., 96, 100
 Tugwell, Bp., 90, 102
 Turkey, Turks, 23, 105, 111, 112, 113, 117
 UGANDA, 60, 95, 96, 98-101
 United States, 14, 19, 64, 69, 86, 90, 153, 168
 Universities' Mission, Central Africa, 54-56, 59, 92, 94, 97, 98
 University Missions, India, 140
 VALIGNANI, 157
 Valparaiso, 185

Vancouver, 74
 Vaughan, J., 53
 Venn, H., senior, 24, 25
 Venn, John, 27
 Venn, H. (Sec.), 59
 Verbeck, 175, 180
 Victoria, Queen, 41, 42, 43, 44, 45, 46, 50, 63, 68, 70, 81, 90, 124, 149, 158, 172
 Victoria, Colony of, 80
 Victoria, Hong Kong, 50, 51, 159, 164
 Victoria Nyanza, 91, 100
 Vidal, Bp., 89
 Virginia, 12, 13, 18
 WATERLOO, 35, 36, 110
 Waters, Archdn., 53, 78
 Watts, Dr., 23
 Webb, Bp., 52
 Weeks, Bp., 89
 Wellington, N.Z., 52
 Wesley, J. and C., 24, 25
 Wesleyan Missions, 25, 75, 78, 190, 194
 Westcott, Bp. (Durham), 62
 Westcott, Bp. (Chota Nagpur), 139
 West Indies, 12, 14, 17, 21, 36, 37, 39, 40, 46, 48, 52, 183
 West Indies, Church of, 84
 Westminster Abbey, 58, 118
 Whately, Miss, 117
 Whitefield, 24
 Whitehead, Bp., 139
 Whitley, Bp., 139
 Whytehead, 52
 Wilberforce, W., 28, 30, 31, 32, 39, 55
 Wilberforce, Bp. S., 47, 55, 59
 William III., 14
 William IV., 37
 Williams, Henry, 38

218 INDEX OF NAMES AND PLACES

Williams, William, 38
Williams, W. L., 52
Willibrord, 8
Willis, Dean, 17
Willson, 53
Wilson, Bp. C., 193
Wilson, Bp. D., 33, 139
XAVIER, F., 157, 171

YORK, Yorkshire, 7, 8
Yoruba, 88

ZAMBESI, 88, 92
Zanzibar, 90, 92, 93, 94, 99, 101
Zenana Bible and Medical
Mission, 55, 142
Ziegenbalg, 20
Zululand, 77, 78, 204

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